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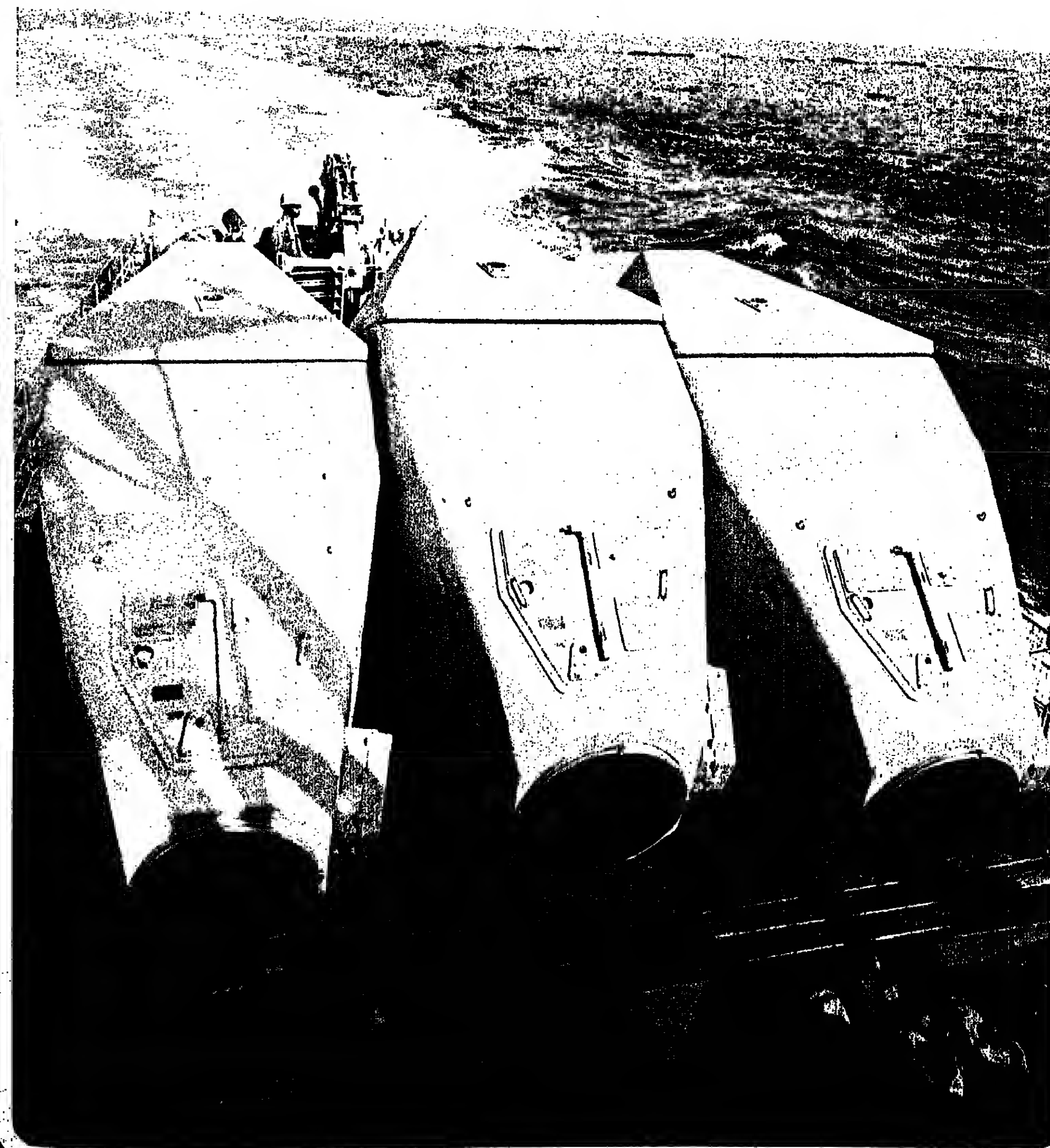
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THE JERUSALEM **POST** MAGAZINE

Friday, March 25, 1977

Reshef patrols the troubled Red Sea

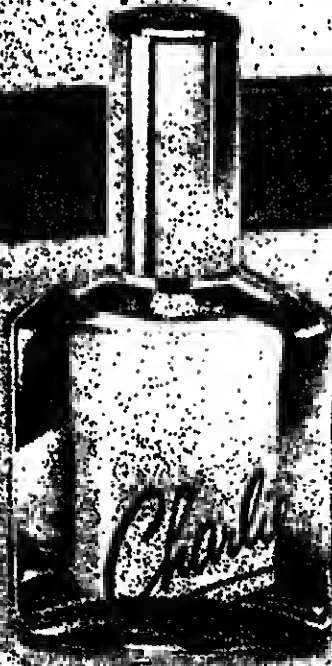
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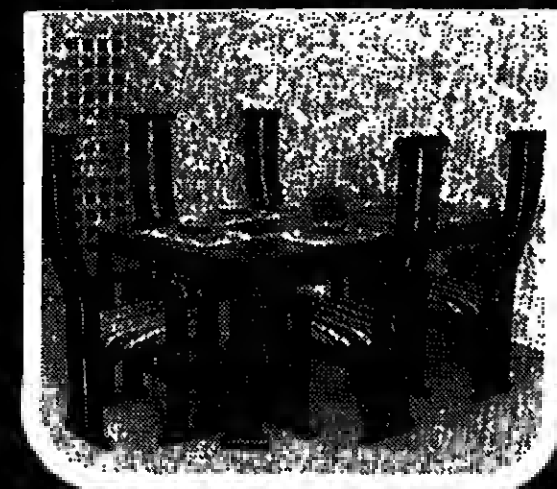


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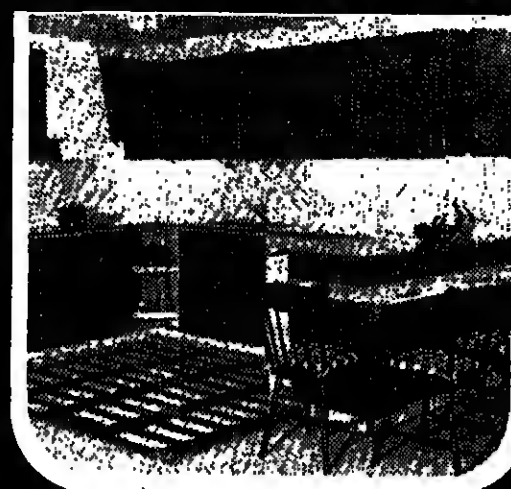
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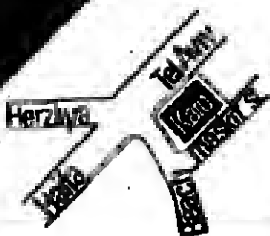
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הכרזה מן הארץ

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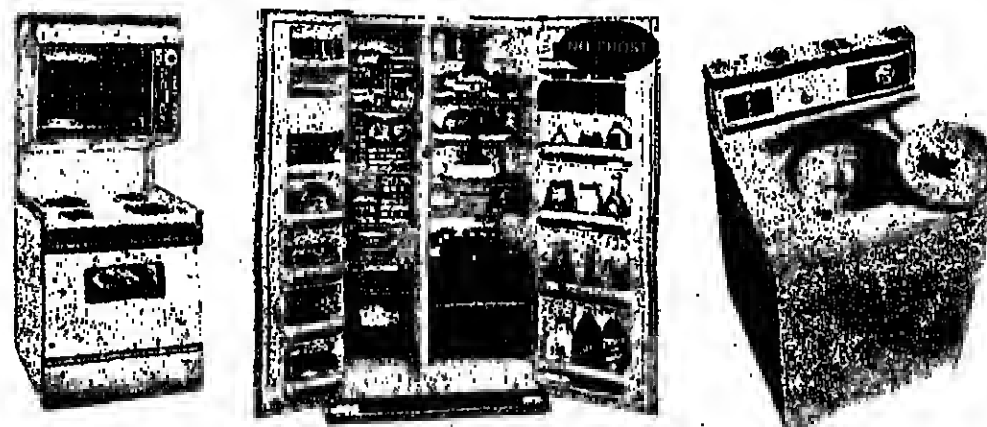
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IT IS DECEPTIVELY calm, picturesque and remote from the mainstream of world events, but the Red Sea is fast approaching a stormy period, which will have serious repercussions not only locally, but also worldwide.

The Soviet Union is now making vigorous efforts to counter-balance the loss of important footholds on the northern end of the Red Sea (Egypt, Sudan), and its weakening position farther north (Syria, on the sea lane from the Black Sea to the Indian Ocean) and down south (Somalia).

France is about to grant independence to the Territory of the Afars and Issas (Djibouti), a move which may precipitate a bloody crisis between Ethiopia and Somalia, which both covet this strategic piece of real estate. The U.S. has no presence in the Red Sea, and has to rely on local "allies" (Saudi Arabia, Egypt, Sudan).

Studying the strategic situation of the area, one must consider several aspects: relations between the countries bordering the Red Sea, which is both an "inner lake" and an international waterway; the balance of power between rival groups in the area; the influence of the great powers in the area; its importance as an oil route, vital to the whole Western world and Japan.

Events at the southern end of the Red Sea will be felt both in the Persian Gulf and along the Cape sea-route at the southern tip of Africa (a route where 87 per cent of Western Europe's oil, 20 per cent of U.S. oil and 25 per cent of Europe's food supplies are handled).

Control over these areas by unfriendly elements could cause great difficulties to the West in the event of a world crisis. Israel and South Africa would be especially affected.

WHAT DOES a country-by-country analysis of the area reveal?

Egypt, which now enjoys U.S. assistance, controls the northern gateway to the Red Sea — the Suez Canal. Egypt has always striven to be the leader of the Arab world, and its geopolitical position enables it to maintain that status. Now Egypt supports Sudan (which also receives a significant amount of U.S. aid), and is a leading partner in the grouping of Egypt, Syria, Sudan, Saudi Arabia, Northern Yemen and Kuwait, formed to make the Red Sea an Arab area.

Egypt remains Israel's strongest enemy in the Arab world. It maintains a large naval contingent in the Gulf of Suez, but has no major ports in the Red Sea. During the Yom Kippur War, Egypt closed the southern end of the Red Sea — at Bab al-Mandeb — to Israeli shipping. Since then, Arab spokesmen use that embargo as evidence against Israel's claim that its hold on Sharm el-Sheikh is vital in order to keep its southern gateway open.

Sudan is now Western-oriented, having turned its back on the USSR, which helped to develop Port Sudan as a major shipping terminal (much larger than is needed for Sudan's small navy and merchant marine). Sudan's regime is troubled both from within (by recurring coup attempts and the enduring problem of the rebellious south) and from without (territorial disputes with Ethiopia, which adds the rebels in southern Sudan, while Sudan assists the anti-Ethiopian Liberation Front of Eritrea).

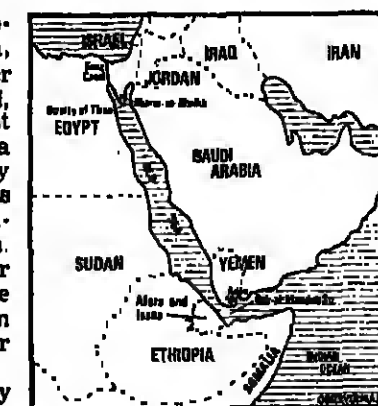
The Arabs claim that Israel still helps Ethiopia — in return for the use of important islands close to Bab al-Mandeb, and of nearby airfields from which to fly Phantom fighter-bomber jets over the area.

DJIBOUTI — the name commonly given to the Territory of the Afars and Issas — was long a strategic French province, but Ethiopia and Somalia both plan to grab it when the French leave in a few months' time.



SHADOW OVER THE RED SEA

Leaders of four Arab League countries around the strategic entrance to the Red Sea convened this week to discuss a mutual "security" policy; while Ethiopia, which also borders the sea at Bab al-Mandeb, has accused her neighbours of trying to turn the Red Sea into an Arab lake. Defence analyst ARIE HASHAVIA surveys developments around the turbulent Horn of Africa.



ETHIOPIA used to be a pro-Western bastion in the Red Sea, strongly assisted by the U.S. and other countries. Now it is Soviet-oriented, for various reasons: radical leftist officers control the ruling junta and the U.S. has cut off military aid. The junta hopes the Soviets will contain the Eritrean insurgents, as well as the Somalis. Ethiopia is bedeviled by civil war and by external threats: the Somalis claim Ethiopia's Ogaden province, and there are border disputes with Sudan.

Ethiopia has been weakened dramatically by its internal problems, while Somalia has been strengthened by the USSR. Once the French linchpin in Djibouti is pulled out, the entire superstructure of the Horn of Africa could fall apart. The odds are that there will be a red, or at least pink, shadow over the area.

France promised to keep a deterrent force in Djibouti, but only on condition that this did not mean getting embroiled in an armed conflict. Thus it seems only a matter of time before France pulls out completely from this sensitive spot.

Somalia is the Soviet Union's strongest foothold in the Horn of Africa. Its three ports — Berbera, close to Bab al-Mandeb, Mogadishu, the capital, and

Kismayu on the Indian Ocean — have been developed by the Soviets to service ships and submarines. There are tank farms in all three ports, and airfields in Bela Di Amin.

Recently, there has been tension between Somalia and its Soviet patron: Mogadishu has expressed dissatisfaction with Moscow's overtures to Ethiopia, and has refused to stop assisting the anti-Ethiopian Eritreans.

Saudi Arabia has been trying to exploit the situation in order to pull Somalia away from the Soviet camp — offering tempting economic assistance in return. But it seems doubtful whether the Somalis will break with the Soviets and watch them transfer their support to Ethiopia.

ON THE ARABIAN Peninsula, Southern Yemen and its excellent port of Aden, across the straits of Bab al-Mandeb from Somalia, remains Soviet-oriented and violently anti-Israel. The Yemenite island of Perim dominates the sea lane at Bab al-Mandeb, and in June 1971, the tanker Coral Sea, on its way to Eilat, was fired on from that area.

Northern Yemen until recently also enjoyed Soviet assistance. Part of this helped to develop the port of Hodeida, which can now handle submarines and guided missile destroyers, far in excess

of Yemen's own needs. But Saudi Arabia succeeded in winning the regime away from the USSR and bringing it into the pro-West Arab camp.

Northern Yemen is very unfriendly to South Yemen, as well as to Ethiopia, which has been accused of planning to capture strategic Yemenite islands just north of Bab al-Mandeb, and of fishing in Yemen's waters. Alleged infringement of fishing rights is also embittering relations with Somalia.

Of all the countries along the Red Sea, Saudi Arabia has the longest shore-line, although there are no major ports there. The Saudi regime wishes to contain the radical influence on the area and exert its own. Riyadh is building up its navy, while playing a very active part in forging the anti-radical — and anti-Israel — Arab alignment around the Red Sea.

Jordan with its only port, Aqaba, at the northern end, would naturally like to see the Red Sea transformed into an Arab and a non-radical waterway.

ISRAEL HAS vital interests, both economic and strategic, in the Red Sea, its only gateway to the oil route and to trade with Africa and Asia. Its sensitivity to the Red Sea was demonstrated by the Sinai Campaign and the Six Day War (when Egypt closed the Straits of Tiran, near Sharm el-Sheikh). The Israeli naval buildup there has increased since the Yom Kippur War, and Reshaf missile-boats are now stationed there.

From the Red Sea, Israel can threaten the soft underbelly of Egypt, and counter any hostile Arab move in case of another war in the Middle East. The Entebbe operation proved Israel's ability to strike as far as Bab al-Mandeb.

THIS IS the bare outline of the local picture. How do the great powers and the two super-powers fit into it?

Both Britain and France are no longer Red Sea powers. They have an insignificant naval presence in the contiguous Indian Ocean — a vital oil route, mainly to Europe, around Africa.

The U.S. has not filled the vacuum left by its Western allies, but Washington aids the Egyptian-Saudi Arabia anti-radical front, and has cut off assistance to Ethiopia. In the long range, this policy may be detrimental to the West as a whole, if the Arab alignment holds sway only on the northern two-thirds of the Red Sea, while the radical control the southern third at Bab al-Mandeb and the nearby Indian Ocean.

Prior to Portugal's loss of power in Angola and Mozambique, U.S. naval vessels could stop at Luanda and Lourenco Marques to refuel during their long voyage around the Cape of Good Hope to destinations in the Indian Ocean and the Persian Gulf. Now, there are very few suitable ports on the east coast of Africa available to U.S. warships, unless Washington lifts its embargo on the Republic of South Africa, which seems unlikely. The U.S. has a very small presence in the Indian Ocean, and bases or facilities in places like Transkei (with 450 km. of coastline) or Diego Garcia are something for the distant future.

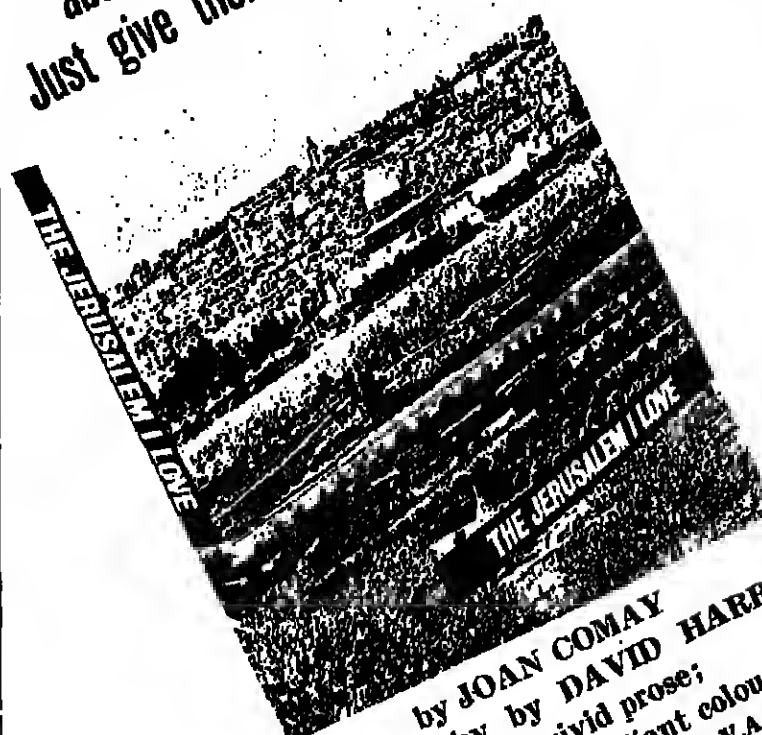
The U.S. has been manoeuvred into betting on the chances of Sudan, Saudi Arabia and Eritrea, but it may be a losing wager.

The USSR, for a while, enjoyed almost full power over the Red Sea: it had a strong foothold in handia submarines and guided missile destroyers, far in excess

(Continued on page 6)

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Working sessions of the Conference will be in Yad Izhak Ben-Zvi, Jerusalem, Tel Aviv and Ashdod. An exhibition, "North African Jewry, Its History, and Culture. Shown in Documents and Research," will be open at Yad Izhak Ben-Zvi during the Conference.
Registration for the discussions on Tuesday, April 5, at the Ben-Zvi Institute, Rehov Abarbanel, Gan Hachizari, Jerusalem, 3-5 p.m. Conference fee: IL120.
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FLASH GUARD

The Israel Navy guards the approaches to the Gulf of Eilat with the sophisticated Reshef missile boats. The Post's military correspondent HIRSH GOODMAN describes the craft's fire-power.

THE BACKBONE of Israel's defence of the maritime approaches to the Gulf of Eilat is a fleet of Reshef-class missile boats which operate out of the Sharm el-Sheikh naval base.

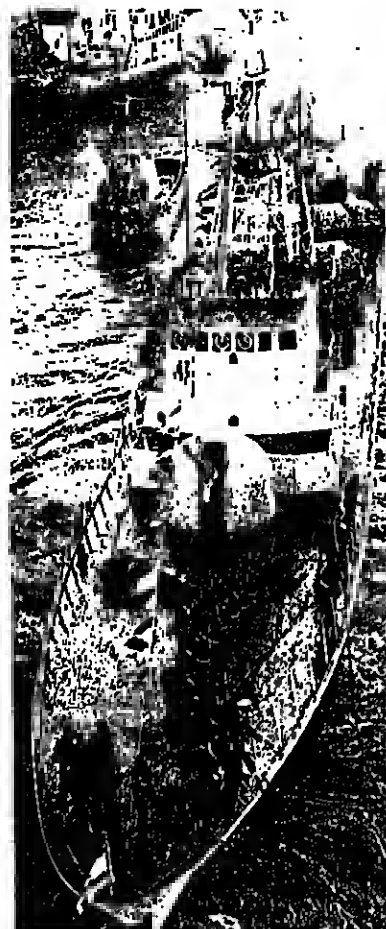
Coupled with the F-16 Eagle fighter aircraft, which possesses a tremendous range and payload, the Reshef ("flash") gives Israel the ability to carry fire-power to virtually anywhere in the Red Sea arena with relative impunity.

The Reshef was developed by Israeli Shipyards in 1968, after it became apparent that a more sophisticated craft than the Saar-class missile boat would be needed to protect Israel's maritime borders, which increased 500 per cent after the Six Day War. Navy planners had the Bab al-Mandeb straits specifically in mind when they built the Reshef. The ship has a range of 4,000 nautical miles and its systems enable its 45-man crew to spend protracted periods of time at sea, without the need for port facilities.

The Reshef is powered by four highly reliable 2,670 S.H.P. German Maybach engines, and all the boat's major systems are duplicated to ensure that the craft will be both able to function in hostile waters and return to base.

The Reshef's armament, according to Jane's, includes improved Gabriel sea-to-sea missiles (some of the older models of the ship carry only six) and two 76mm. Italian Oto-Melara cannons. The ship's main strength, however, lies in its highly advanced attack systems and sophisticated electronic counter-measures equipment, most of which was developed in Israel.

THE SUPERIORITY of the Reshef was amply illustrated in the Yom Kippur War when the Israeli Navy sank 10 Syrian and Egyptian missile boats, with no Israeli loss — this despite the fact that the Styx missile found on the Komar and Osa missile boats used by the Arabs has twice the range of the Gabriel. Western experts at the time attributed Israel's victory primarily to the sophistication of the Israeli Navy's delivery and ECM systems.



The Reshef is built along the basic design concept of the Cherbourg missile boat (or Saar-class boat as it is called in Israel) but it is heavier, longer and slower — features which make the ship more suitable for the rough Red Sea, where port facilities are not readily available to ship's carrying the Israeli flag.

The ship's overall displacement is 415 tons; its speed upwards of 32 knots and its length 88.1 metres. According to Jane's Weapon Systems, four of the 12 Reshef-class missile boats now in the Red Sea possess sonar systems in their hulls, making them suitable for anti-submarine warfare, and thus capable of opposing any attempt at a submarine blockade of either Bab al-Mandeb or the Gulf of Eilat.

The Reshef's exact sea-going times is classified, but the ship is

thought to be capable of patrolling the entire Red Sea area with little problem and of spending a protracted period of time in the vicinity of the Bab al-Mandeb straits.

One indication of the ship's sea-going capability is the 23,000 kilometre trip it makes from Haifa, where it is built, to the Red Sea, where it is stationed — this, despite the fact that there are friendly ports of call along the way which the ship theoretically could enter for re-supply.

THERE ARE some naval observers, however, who are predicting that Israel's naval supremacy in the Red Sea could be seriously challenged.

Saudi Arabia wants to build up its navy, and both the U.S. and Europe are interested in supplying Saudi Arabia with "almost anything that floats" — including Hydrofoils at an estimated cost of \$1m. each.

But the experts doubt that Israel's edge will be jeopardized over the next decade. They point out that Israel has reportedly purchased from McDonnell Douglas 100 Harpoon missiles, which come in both a sea-to-sea and an air-to-sea version. This will dramatically increase the range and scope of Israel's naval attack arm. There is also the added punch afforded by the F-15.

Israel is reportedly looking at the co-production possibilities of an American Hydrofoil, and anti-submarine technology. In addition, the Israeli Shipyards are currently working on an improved version of the Reshef, which will possess both a helicopter-carrying capability and an increased range.

"The real guarantee of the Red Sea remaining open to Israeli shipping, however," a senior naval officer said recently, "is our presence at Sharm el-Sheikh. By virtue of the fact that we all there, we control access to the Gulf of Suez and the Suez Canal. If the Arabs try instituting sanctions against our shipping in the Red Sea, they risk repayment in kind — they know full well that they are not immune." □

RED SEA

(Continued from page 6)

Yemen. It now has close ties only with Somalia and Southern Yemen. But Ethiopia has turned left, and Djibouti may soon be added to the Soviet-leaning camp.

With the opening of the Suez Canal, the amazing times of Soviet ships from Odessa on the Black Sea to Bab al-Mandeb was out by 70 per cent.

The USSR also has some facilities on the Island of Socatra, close to the southern shore of the Arabian Peninsula, mooring facilities off the Malagasy Republic and Port Louis, Mauritius — in the Indian Ocean.

There are radical insurgents in the oil-rich Emirates in the Persian Gulf, and leftist Iraq lies at the northern tip of the Gulf. South

and west of Bab al-Mandeb, the Soviets have naval facilities at Luanda and at Conakry in West Africa.

The USSR has spread its net of influence, and gained important footholds and oil-states all along the most vital oil routes of the world, while the West has very little clout in this area.

The Soviets do have problems: both Syria and Somalia are dissatisfied with recent Russian policies. This is the reason the Soviets have recently stepped up arms shipments to these two states.

But for the West, the general picture is still grim. The Red Sea arena should be a cause of alarm to the whole industrial world, but it is Israel that must be most concerned.

The Arabs claim that this is an internal Arab lake. Israel must

uphold the fact that it has historically been an international waterway, and take all the necessary measures to ensure that this vital artery is kept open to oil navigation.

Today, Israel is stronger than any Arab force in the Red Sea — including a combination of Arab forces in the area. But the main threat is focused on the southern end of the Sea, where non-Arab radical elements may combine to block the passage of Israeli — and other — shipping. The international community must do its best to forestall a local crisis which could easily turn into a wider conflict. □

(Arie Hershkov is a member of the London-based International Institute for Strategic Studies. He is currently writing a comprehensive analytical history of the Israel Defence Forces.)

LAND DAY one year after

Next Wednesday will be the first anniversary of the bloody day of protest by Israeli Arabs against proposed land expropriations. YOSSE GOELL has been to central Galilee to assess the mood of Arab leaders in the area as "Land Day" approaches.



(Above) Shmuel Toledano: "non-provocative approach." (Left) Mshir Zorea: "no-nonsense policy."

elections; and to keep the strike weapon in hand for use "when the authorities actually try to seize the expropriated lands after the elections."

THE LATTER reason highlights the fact that the Government has not taken any steps during the past year actually to seize the 8,000 dunams which it intends to expropriate for development purposes. The Arabs expect such action by the Lands Authority, but only after the May elections, and are planning their steps accordingly.

Some of the tactics of the campaign designed to stave off eventual seizure of the lands in question could be deduced from conversations I had, even if the tactics were not spelled out. Some of the leaders of the committee of Arab local authority heads and of the Arab committee for the defence of the lands are banking on enlisting international support against the expropriation. This campaign is to be widened in an attempt to create world sympathy for the lot of the Arab minority in Israel in general. Those who speak of such plans are the ones who are determined to forestall the "premature" resort to violent demonstrations.

ON THE OTHER side of the fence, the Lands Authority has apparently decided to adopt a quieter approach to the entire question of expropriation. Before last year's riots, the Authority came into conflict with the Arab affairs adviser in the Prime Minister's Office, Shmuel Toledano, over the tactics used on the lands question.

Toledano advocated a non-provocative approach; the Authority, headed by Meir Zorea, favoured a "no-nonsense" policy of going ahead full steam. (Ironically, both men have since resigned their posts to join the Democratic Movement for Change and were elected last week to leading positions on its Knesset list.)

Zorea won that argument, but the Toledano approach was, in effect, the one adopted. It is reported that over 2,000 dunams of Arab lands in the areas slated for expropriation have actually been bought up by the Lands Authority over the past year, with the owners quietly flocking to the Authority's offices in Nazareth to sell at a good price.

Over 65 dunams slated for the enlargement of the central Galilee township of Carmiel changed hands for a net price of IL20,000 a dunam. This is considered by local landowners to be a good price, especially in view of the fact that the Authority has been offering only IL2,500 a dunam for land expropriated from a landowner in neighbouring Bina village in 1961, a transaction that has not yet been settled.

The Authority has also taken the initiative in alleviating the Arab hunger for residential land by releasing 8,000 plots in a number of Galilean towns and villages for the building of homes and public institutions.

What continues to rankle with nearly all Arabs in Galilee, however, is the barely-veiled plans which call for the development of central Galilee for Jewish settlement, with nothing being done for the Arabs who form the majority of its population today.

"I'm not against Carmiel," Jamal Tarabyeh said, "but I want my Sakhnin to be developed too."

What is perceived as especially demeaning by many of the Arabs in the area is that, after all the talk of Carmiel's being a blessing to

the local Arabs, too, they are not permitted to buy flats or open shops or workshops there. ALL THESE developments cannot but reflect themselves in politics. Rakah has expanded its appeal by netting itself up as a Democratic Front in coalition with young Arab intellectuals and some non-Communist heads of Arab local authorities, Hanna Mwelsa of Rama, for example, is to be number five on the Rakah Democratic Front Knesset list. With the Democratic Front expected to increase its Knesset strength from the present four to six or seven, Mwelsa is regarded as a sure MK.

Rakah is, in fact, extending its successful strategy of December 1975, when a similar Democratic Front list won 75 per cent of the votes in the elections to the Nazareth municipality and council.

SOME ARAB leaders are unhappy with this course of events. They feel that the complete identification of the cause of the Arab minority in Israel with the Communist, whether overt or in the shape of a barely-disguised "front" would be counter-productive, both in regard to liberal Jewish opinion in Israel and to public opinion abroad.

Opposition to the domination of the Arab political scene by Rakah and its Democratic Front also reflects the communal fragmentation which characterizes the Arab minority.

"As for as I'm concerned, the Rakah Democratic Front is a list of Jews and Christians," one Moslem leader, who asked to remain anonymous, told me. "I asked Hanna Mwelsa to ensure the placing of two Moslems in safe places on the Front list, otherwise we would not go along with it."

There is still some vague talk about setting up an independent non-Communist Arab list on which young local council chairmen and intellectuals would figure, but it is more than doubtful whether such a list can still be set up before the April 12 deadline.

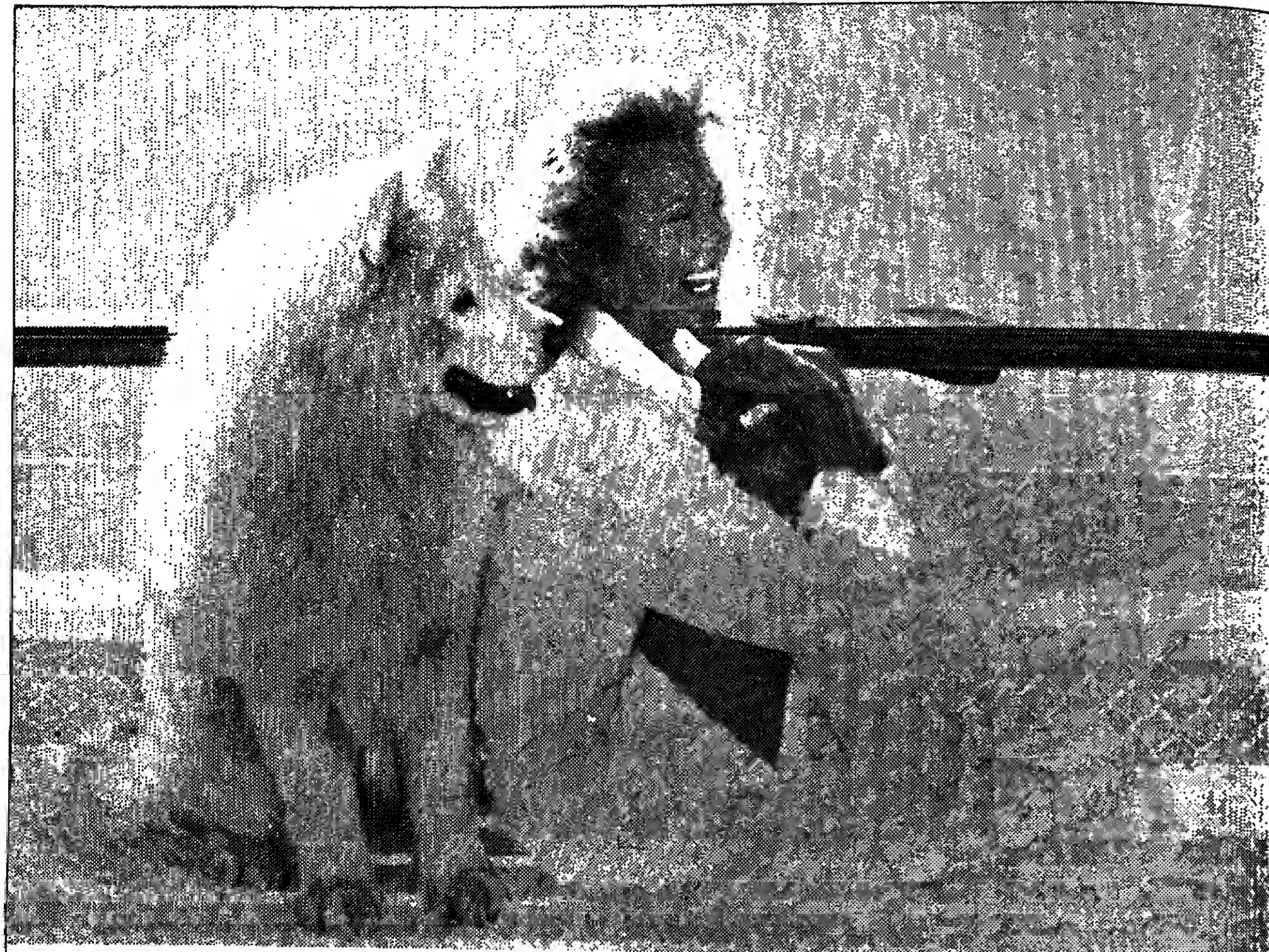
In the absence of such a list it is expected that the Democratic Front will win six or seven seats in the Knesset and the traditional Alignment-affiliated Minorities list, headed by present Knesset Members, Moslem Self-ed-din Zouabi and Druse Jabr Muadi will return one or two.

The Mapam contingent on this Alignment's list is sure to have one Arab member and there is still in-fighting in the Labour Party over the placement of at least one Arab in a safe spot on its list. If one Arab is included in Labour's safe seats (with what constitutes a safe seat itself being in doubt in these elections), it will most likely be Mahmoud Abbaesi. It is generally agreed that Labour will not give a safe seat to a Druse candidate, so as not to compete with Shakh Jabr on the Minorities list.

Two Druses were included last week in what are considered to be realistic places on the DMC list; and the Likud may well include one Druse in its list. All observers are agreed that the Arab votes which went to the National Religious Party in the last elections, and almost accounted for two of its Knesset contingent are lost this time.

"It's ironic," Jamal Tarabyeh told me, "that former NRP Minister of Welfare Zevulun Hammer, who spoke of the Arabs as a cancer on the body politic, was actually elected by Arab votes. After that, and after the Koenig report, the NRP will be lucky if they buy 2,000 votes from the Arabs at most." □

مكتبة من الأصل



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JUDAH Leib Magnes was born in California, and enjoyed a placid American boyhood in which baseball mixed easily with religion. He went to study in Germany—where his mother had been born, and he found in the Germany of the turn of the century a stimulating, forward-looking atmosphere that left him an ardent admirer of everything German.

He discovered socialism and, still more important, Zionism. The early Zionist Congresses had a Utopian flavour that must have appealed enormously to the armchair politician in him. Surely the Arabs would quickly see where their own interests lay. New settlers would bring rapid development and the blessings of Western methods to a dry and empty land, cursed with hunger and malaria. It was just a matter of disposing of the Turks.

Magnes wrote protocols, translated memoranda and found time for a degree in Semitic studies, writing a doctoral thesis on an Arabic text. These were classical studies, of course, not contact with Arab contemporaries.

Back in New York his handsome presence and courteous manner helped to secure for him the plum of rabbinical appointments—Emanuel, attended by the wealthy and successful. His community must have thought him insane to leave them for a shabby Yiddish-speaking little school in Brooklyn, even if he was by then a man of independent means.

Magnes was not only a Zionist but an ardent socialist and pacifist. War threatened. The Russian Czar, not yet deposed and murdered, was hateful to him, while the German intellectual world seemed to point the way to a better future. Britain was an imperialist power, holding down India by the sword and gun. This war was a disaster—and the Zionists had picked the wrong side.

HE QUARRELLED with Weizmann, who was laying up political credit with inventions that aided the British war effort. It was immoral, said Magnes, for Zionism to benefit in any way from the pursuit of war. He preached against war, joined demonstrations. By the time the U.S. itself entered the war, Magnes was over military age, but active in helping other conscientious objectors who were in trouble with the law and getting rough treatment. The war destroyed Germany, revealed ugly aspects of the pleasant America of his youth, and left Europe in chaos.

The Balfour Declaration establishing the Jewish National Home was no compensation, and he seems to have opposed it from the outset as a piece of British imperialist manoeuvring. Zionist Jews should simply go and settle in Palestine, on a basis of equality. After all, the Turks had gone.

HALF DRAWN to Palestine, half disenchanted with America, Magnes came to settle in Jerusalem in 1922 with his wife and three sons. They found a pleasant house in the so-called American Colony—not a Jewish area, though some other Jewish families lived there too. They introduced baseball. Magnes soon began to hold services, first in his own home and in that of friends, and later in the original Yeshurun building.

After some years the majority of the congregation decided to return to strict Orthodoxy and Magnes left the synagogue he himself had founded. Three years

THE JEWISH QUAKER



The centenary of the birth of Dr. Judah L. Magnes, first Chancellor and President of the Hebrew University, is being marked on Sunday by a lecture at the Hebrew Union College in Jerusalem. LEA BEN DOR, who worked with Magnes, recalls his pacifist ideas and his relationship with Weizmann.

later he began work on setting up a Hebrew University, a scheme that had been prepared by Dr. Weizmann, President of the Zionist Organisation, and others since before the war. Magnes was generally acclaimed as the man for this job, but he also had his American connections and in fact work began with a first donation of \$100,000, a princely gift from his friend, Felix Warburg, for a Department of Jewish Studies.

The university progressed in its first 10 years, but there was dissatisfaction with some of Dr. Magnes's appointments. He was not a scholar himself but a humanist, and pushed through one appointment with the explanation, "He is a good soul." Professor Einstein, who was a member of the university's board and an ardent fellow pacifist, turned: "He (Magnes) doesn't know what a university is."

And there was, of course, the persistent, quiet feud with Weizmann. Dr. Magnes became president and retired to a small study on top of the old library building

were a Jew, and one that went with such other concepts as morality, honesty, and simplicity. (Professor Gershon Scholem said of Magnes: "I'll tell you what he was. He was religious, but not like an Orthodox Jew. He was American. He was more like a splendid type of Jewish Quaker.")

DR. MAGNES'S second son, Professor Jonathan Magnes, is a physiologist and the head of the Hadassah Medical School. He says that he does not recall his father ever complaining.

"I don't remember his ever speaking ill of anyone at all."

Dr. Magnes in fact had the reputation of being bossy and a rather harsh disciplinarian at the university. Was he a tyrant at home? "No. And he did not tell us what to do. My parents were sorry when, after I finished school, I joined a kibbutz instead of going to university, but they did not try to dissuade me. Later my father lured me away by saying that I would be more useful at the kibbutz with training in agriculture, and that is what I went to study originally."

Professor Magnes ferreted around in some papers and drew out several sheets covered with his mother's small, neat writing.

"He must have dictated this to me as a diary note. They were very close. I think she felt it was too shocking a document for publication and left it sealed in a box. We only found it a while ago."

The long note was written at the time of the painful reorganization of the university in 1938, and runs roughly:

"I have just finished a letter to Dr. Weizmann, but I have not told him everything I think. I feel a deep distrust for this man, which I had spoken to many Arabs but, he is playing some game of his own and that I cannot tell what it is."

He went on to examine the difficulties that were bound to arise if authority were divided at the university between a lay and an academic head, and maintained that every form of discipline would suffer if there were no ultimate authority.

As he read out this part, Johnny Magnes looked up smiling and said: "And he was quite right. That is exactly what the university is suffering from today. There is no discipline. A dean can only carry messages and he can't get anything done."

THERE MUST BE agreement, Magnes said, with the Arabs, not violence. They must be persuaded that within a great Arab Federation, the Jews would pose no threat to them. With all his otherworldliness, he could be prophetic when he bitterly opposed the Partition scheme, saying it would cut no Gordian knot because neither side would ever be satisfied with the borders. First he devised a scheme according to which the Jews would never be permitted to number more than 40 per cent of the population, but it brought him nobody's thanks. He then proposed a second scheme, whereby the half-million Jews hars at the end of the war would be permitted to bring in immigrants until the Jewish population equalled that of the Arabs. Immigration after that would be geared to make up the difference between the high Arab and the lower Jewish birth-rate, with a UN regional council—presumably made up of Arab states—to do the counting. A Jewish state must be prevented, he wrote in *Foreign Affairs*.

Later his opposition to the idea of a separate Jewish state that would have to be defended by force of arms went so far as to cause him to plead at the highest level in the U.S. that funds should be withheld from the nascent Jewish state, and that both Jews and Arabs should be "disarmed."

Within a few days, the Arab states attacked on all sides. His son says: "After the state was proclaimed, I accompanied my father when he went to call on Weizmann and congratulate him. We spoke about it and he told me: 'Do you think that in my heart I am not glad too that there is a state? I just did not think it was to be.'"

A true pacifist, Magnes was bound to leave all the choices, all the decisions, to the other side. Today, the lonely road he walked is once more worth thought and study.

It was not sovereignty that mattered, he pleaded with growing fervour, but "the simple things, immigration, settlement, peace and security." Precisely those things which the Jews were unable to get while the British Mandate was still in force.

Dr. Magnes was deeply shocked, with the rest of the Jewish population, when a bus convoy travelling up to the Hadassah Hospital in April 1948 was ambushed in the Nashashibi Quarter (at the steep curve now overlooked by the Scopus Hotel) and 67 Hadassah staff members were killed (including the hospital's director, Dr. Yaasky), and many others wounded.

He wrote a civil letter to enquire of the British commanding officer why nothing had been done to rescue the convoy for six or seven hours. The general replied sulkily that an effort had been made to extricate some people in an armoured car, but it had not worked. What the general regretted most was the loss of two British soldiers, killed when the army stepped in at long last. For the rest, Jews had also been shooting.

In general, Magnes had been on good terms with the British administration and had actually intervened on occasion to get terrorist suspects released. Here, he felt, they had let him down very close. I think she felt it was too shocking a document for publication and left it sealed in a box. We only found it a while ago."

He opposed bloodshed on principle and Jewish terrorism most of all, but he also spoke fearfully of the threat of catastrophe, of "the danger of losing all that had been built up." Not partition but cooperation had to be "imposed" on Jews and Arabs, something that the British administration had never seriously tried to do. He had spoken to many Arabs but, he is playing some game of his own and that I cannot tell what it is."

It was apparent that Dr. Magnes would commit himself to any Jewish immigration or settlement, though some may have made promises concerning Jewish minority rights.

He was also known to have been in direct touch with both British and American authorities concerning his plan, and this was greatly resented, for his views—unlike those of moderate Arabs—could conveniently be quoted to show that there were "reasonable" Zionists who would accept Arab domination.

I chanced to exchange a few words with him just as he was leaving the city in 1948 in a small convoy of cars flying the American flag and he seemed deeply troubled and fearful about the fate of Jerusalem.

Later his opposition to the idea of a separate Jewish state that would have to be defended by force of arms went so far as to cause him to plead at the highest level in the U.S. that funds should be withheld from the nascent Jewish state, and that both Jews and Arabs should be "disarmed."

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PEN, BALL POINT AND FIBRE TIP



YOUTH WING

The Israel Museum's Youth Wing is not only a first-class educational instrument but the Museum's best insurance for its own future, writes Post Art Editor MEIR RONNEN

CHILDREN were once positively unwelcome in museums, unless dragged around firmly leashed to their parents. Even then, they were usually bewildered and bored by things that they were not taught to look at and their parents often did not understand.

Today, if anything, it is Jerusalem's children who are bringing their parents to the Museum. It is estimated that over 80 per cent of parents in the capital, even those in the poorer quarters, are "Museum conscious." At least every third child in the city gets a guided tour of the Youth Wing and the Museum between one and four times a year. During these visits they also get to draw exhibits and actually feel others.

OVER 18,000 other children are members and attend a course in a particular subject one afternoon a week. They can choose between drama, puppetry, batik, dance, theatre, painting, sculpture, etching, photography and film, architecture and home design. Anyone between six and 18 can register; fees are nominal, and waived entirely for disadvantaged children, who are also bussed to the Museum.

Every afternoon there are about 40 teachers giving instruction to 1,500 children. These figures will be doubled and facilities expanded almost fourfold when the Youth Wing reopens in the autumn in its own pavilion, which is now nearing completion.

Next January, additional facilities will become available to East Jerusalem children, both Jewish and Arab, with the opening of the new Paley building, an annexe of the Rockefeller Museum designed by Moshe Safdie.

The Paley will absorb 1,500 a day in morning tours and provide courses for another 1,000 children every afternoon. Eight of the present afternoon courses at the Israel Museum are filled entirely by Arab children from East Jerusalem.

Unfortunately, mixed Arab and Jewish classes have proved impracticable, for both language and social reasons, as well as the fact that the Arab classes are always unisex. But exhibitions and entertainments provide some contact, which, it is hoped, will be expanded at the Paley.

THE NEW Youth Wing building (the old wing will become an ethnology section dealing with distant cultures) is another variation on architect Alfred Mansfeld's expanding modular design and contains sumptuous new studios, a library devoted to illustration of children's books and a permanent display of dolls from all over the world. There will be an auditorium and facilities for shadow and puppet shows, as well as exhibition space for monthly exhibitions. A more permanent didactic show will be changed once a year. (Youth Wing exhibits are never consigned to the cellars but become travelling shows which tour schools.)

Other features of the new building (financed in great part by Morris Rodeman of Washington, D.C.) are a cafeteria and a shop at which youngsters can buy books, catalogues and materials for use at home; they will be encouraged to shop on their own. A courtyard will house an exhibition on early man. It is hoped that the enormous roof terrace will eventually become a fun-sculpture garden that is also a playground, though a donor has yet to be found for this project.

The large staff of instructors (most of them part-time) will have their own rooms and a display of teaching aids. One of the shows slated for the opening festivities is a display of colour charts and exercises by pioneer colour teacher Johannes Itten (who was Albers' instructor at the first Bauhaus). The Itten show is being made available with the help of his widow.

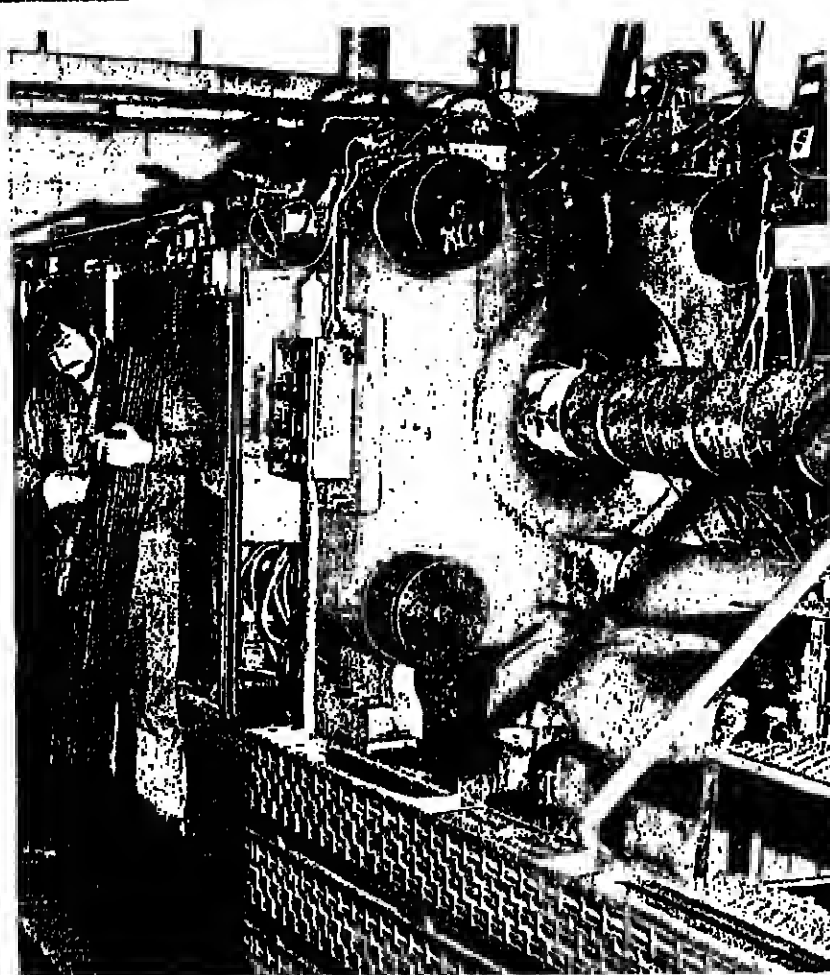
I was guided through the Wing's current didactic show, which deals with the culture of Mesopotamia at the time of Abraham, by director Ayala Gordon, who told me that there will soon be a special catalogue of it. Highlights of the display are two large-scale models of the fortress of Lachish and the ziggurat of Ur-Nammu (built by Dan Ogen), both the results of some unique research.

We watched two nine-year-olds playing with a replica of a board game popular in Ur of the Chaldees, and Mrs. Gordon asked the pair if they had been able to figure out its rules for themselves. "Of course!" came the scornful reply. □



(Photos by David Harris)





Worker trims a plastic pallet at the "Plastika" factory.



Cliff Hildout works at the Raphael plumbing equipment plant.

"WE ARE BUILDING in the most isolated and completely undeveloped part of the desert town which will offer its inhabitants a quality of life, both physical and spiritual, that they will not find anywhere else. Whatever we add will be designed to maintain the unique and dramatic environment with its unpolluted atmosphere. We hope to attract people who want to leave the densely settled and overcrowded center of the country," Eliyahu Shapira, deputy head of the Interior Ministry's Southern Region office, is speaking of the new town of Mitzpe Ramon, perched on the edge of a cliff which drops steeply into the deep depression of the Makhtesh Ramon. It lies in the heart of the naked desert, 90 km. from Beersheba, 35 km. from Sda Boker, the nearest point of civilian habitation.

Mitzpe Ramon was originally established as a halfway-house on the road to Eilat, 182 km. away, and was settled by new immigrants. But with the opening of the new highway through the Arava, it lost its raison d'être. The more enterprising inhabitants moved away to the north, leaving behind a poverty-stricken little town falling rapidly into decay.

This sad remnant of the "old town" is now being remodelled and integrated into the overall plan for the new Mitzpe Ramon, which was a challenge to some of the country's best town planners, architects and landscape designers. Because of its isolation, it had to be complete and self-contained, with its own factories and workshops providing the inhabitants with their means of livelihood. The town was to be designed for a population—in its first stage—of 10,000, and it was planned down to the last detail. Only the pace of execution waits to be determined by the economic factor: the ability to attract industry. The overall plan will not be altered.

SO FAR, not a great number of people have come forward to fulfill the hopes of Mr. Shapira, who is also the chairman of the local council: the population has not yet risen above the 3,000 mark. And yet the terms that are being offered would seem to be hard to resist.

For an apartment priced at IL180,000, a mortgage of IL30,000 is offered, and a loan of IL45,000, which becomes a grant after two years' residence. This means that only IL5,000 in cash is required.



Children feed ducks and geese belonging to the Mitzpe School's well-equipped nature study department.

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Sat.	20.5, 7.00 p.m.	THE QUIET MAN — John Ford
	8.30 p.m.	ONE BITTER TEAR OF PETRA VON KANT — Rainer Werner Fassbinder
Sun.	21.5, 7.00 p.m.	FLESH AND THE DEVIL — Clarence Brown
	8.30 p.m.	THE TAMING OF THE SHREW — Franco Zeffirelli
Mon.	22.5, 7.00 p.m.	THE BLUE ANGEL — Josef von Sternberg
	8.30 p.m.	UNE FEMME MARIEE — Jean Luc Godard
Wed.	20.5, 7.00 p.m.	SUNDAY, BLOODY SUNDAY — John Huston
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TABLE MANNERS
by Alan Ayckbourn

FRIDAY, MARCH 26, 1977

Swiss and expensive

ANYONE STROLLING along the road opposite Herod's Gate in East Jerusalem cannot help but notice the Sinbad Restaurant and the red checked curtains gracing the windows.

The sign of the entrance announces Swiss cuisine and various sample dishes are advertised outside. Once inside, we were confronted by two complete sets of decoration, one rustic, with primitive farming implements, and one seaside, with nets and seashell murals. An added attraction is a large model of the Eiffel Tower, constructed of matches.

The waiter, attired in gold braid, presented us with the "menu gastronomique" from which we ordered. We learned later that a budget menu and an oriental menu were also available.

For the first course, we decided to try the cold salads, displayed on

BILL OF FARE

o trolley. These included pickled beets and cucumbers, grated carrots, marinated eggplant, tuna and potato salad. The eggplant was very good and lemony, the rest rather run of the mill. A few leaves of lettuce scattered about had unfortunately not been washed very well.

My main course consisted of veal chop chasseur according to the menu, but it would seem that the chef had left its mother long before it was butchered. The sauce was rather heavy and bland, with thinned mushrooms and more than a hint of commercial steak sauce.

My companion, on the other hand, had rather better luck. He ordered mutton shops provençal and received rather nice tender lamb chops. The sauce, though it was almost identical in

appearance, was spicier and redolent with garlic. Both dishes were garnished by rice adorned with braised carrots.

For dessert, I decided to try the pench melbu which was good, but would have been better if it had penches instead of the apricots which appeared. My companion's fruit salad with orange had fresh fruit, but disappointingly little liqueur. The metal ice-cream dishes seem to have been imported especially from a European café supplier.

The Turkish coffee was good. The bill for two, including a bottle of local beer and a soft drink, came to IL213, or far more than such a meal was worth. The Sinbad may be good for homebaked mutton, but locals can certainly do better.

As we left, we saw the proprietor digging into a big plate of hummus. HLS

DINING OUT

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Tel Aviv, Cameri
Saturday at the Cameri
DON JUAN IN HELL
Tomorrow, Saturday, March 26, 11.00 a.m.
EQUUS
Sat., March 27, Mon., April 4
OTHERWISE ENGAGED
Mon., March 28, Tel Aviv

Habima

THE ITALIAN STRAW HAT
Tomorrow, Sat., March 26, 8.30 p.m.
First performance:
GROUNDWATER
Sun., March 27, Mon., March 28
Tue., March 29, Wed., March 30
THE TRAVELLING POST
Habimarket, tonight, March 25, 10.00 p.m.
Tomorrow, Sat., March 26, 8.30 p.m.

Beer-Sheva Municipal Theatre

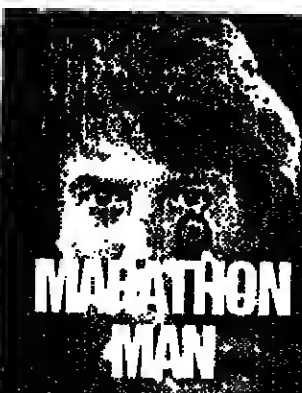
THE MURDER OF PIERROT
Tomorrow, Sat., March 26, Beer-Sheva
THE RETURN
Tomorrow, Sat., March 26, Kiryat Shmona
TWELFTH NIGHT
Sun., March 27, Safed
Mon., March 28, Kiryat Yam
THE HOUSE OF
BERNARDA ALBA
Mon., March 28, March 30, Beer-Sheva

THE JERUSALEM POST MAGAZINE

مركز من الأصل

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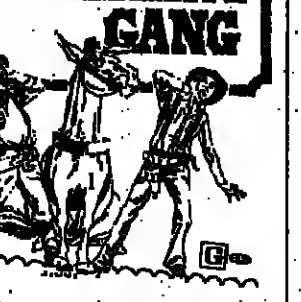
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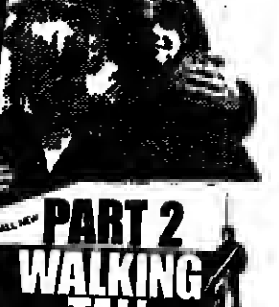
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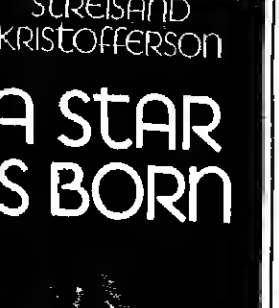
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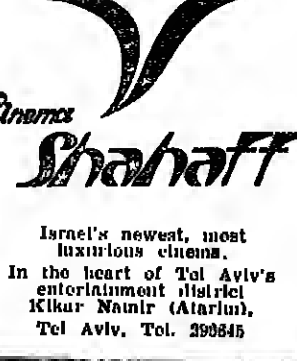
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A SHORT WHILE ago, with spring in the air, Mox, our thoroughbred mongrel bitch, pretending to be a midget Schnauzer, suddenly began showing an unnatural interest in dogs. From time to time she jumped up on the window-sill wagging her tail frantically and sounding short barks of double entendre. I look out and lo and behold, all the dogs of the neighbourhood have assembled, and they are looking in. Zulu, the giant German shepherd who lives down the street, actually invaded our porch and tried to force the shutters.

Dragomir, Zulu's Crot trainer, solved the mystery. "What for you so excited?" he said to my wife. "Ze bitch is heated."

"What?" the wife asked. "What do you mean, heated?" "Koocheh-moocheh," Drngomir informed her. "She wants couplet."

He meant, of course, "copulate." It seems that summer heat brings on another kind of heat as well, and Mox was heeding nature's signals, to put it mildly. Even the children realized that our dog was going through a crisis.

"Dad," my son Amir asked me, "why is Mox dying to go out those dogs?" "Son," Dad answered, "they want to play with her."

"Really?" Amir said. "I thought they wanted to have intercourse."

Actually he used a shorter word, but still, one shouldn't employ such language in an esteemed newspaper, even with the facts of life right on one's doorstep, so to say.

Before long the admirers in front of our house got so numerous that it was impossible to go out unless armed with a broom, and the dog started vaulting the fence of our garden and milling below Max's window. We fought the lovelorn hordes, shot jets of water at them and stretched barbed wire across the garden gate, which the lovers chewed up in a matter of minutes.

Once I even tossed some rocks at Zulu and he tossed them right back. And Max, that lost soul, draped herself about the window like a showcase dummy bursting with libido.

"Dad," said Amir, "how about letting her have a go?"

THE FOLLOWING is an open letter to Farouk Kaddumi in response to a *Newsweek* interview in which he outlines the PLO's goals in three stages: the first is to create a mini-Palestinian state in the areas occupied by Israel after the 1967 war; the second is to return to the 1948 borders; the third and final step is to create a secular and democratic Palestine.

Sir: The statements you made to Mr. William Schmidt of *Newsweek* completely alter the situation. They give evidence of far-sighted political acumen and remarkable psychological insight. In short, they bear witness to a profound understanding of man's soul.

All these years I had the misguided notion (I dare say fear) that you wished to annihilate me in one fell swoop. This, unfortunately, has been the cause of the tragic misunderstanding between us for the past 20 years.

It's obvious that anyone with the slightest amount of common sense would not wish to be destroyed all at once, but would prefer to be dismembered piece by piece, or with "moderation" as you so aptly put it. Now the situation is entirely different. Since I, too, am a

DOG DAYS



"No," I told him, "there are enough dogs in the world as it is."

He used the word again. "No," I answered stubbornly, "she ought to consider herself moribund. No extramarital fornication, if you please."

But by now the passions were aflame. The dogs outside set up an all-male choir and started fighting among themselves in catch-as-catch-can style, while Max waved to them from the window. The situation was getting out of hand. Our silly little darling neither ate nor slept, but only dreamt about her boy-friends all day. Her tail turned into a metronome, and all of her oohs for a chance to be fruitful and multiply.

My wife's opinion of her was short and to the point: "Tart!"

OBVIOUSLY the cause of all this erotic ferment was that Mox was too beautiful. She was a real smasher, what with her soft liquid eyes and snow-white fur. We decided, therefore, to rescue the poor thing from the clutches of other own lust and reduce her sex appeal by shearing off her mane, something we ought to have done

Ephraim Kishon

long ago in this heat. We got in touch at once with the company providing this service, and next day two specialists came, beat a path through the all-male choir and took Max away for a haircut. Max fought like a mini-lioness, till at last, outnumbered and outwitted, she was dragged townwards, accompanied by the desperate protest barking of her myriad admirers, who roared the ven as far as the outskirts of Tel Aviv.

We were left at home with our conscience. "What else could I have done?" I sighed roiling my eyes heavenwards. "She's still a minor, after all."

Our Max never returned from the hairdresser. Two completely exhausted specialists came back next day with an outsize pink mouse, then went away again. So help me, I'd never have believed Max was so small inside! With her hair gone, she had turned into a fashion model whose most prominent features are her bones.

Amir suggested we rename her Twigg. A very cruel joke, I must

soy. She herself, our pink mouse, almost died with shame at her curtailed looks and wouldn't talk to us, only gazed out reproachfully through the cold window pane.

Then the unthinkable happened. The iron gate of our garden of ein was torn off its hinges by the onrush of the new legions. Mad dogs leapt at our window pane day and night. If heretofore all the dogs of the neighbourhood had besieged our Max, now every single dog in the world was trying frantically to get at her. I remember seeing a couple of Eskimo dogs who'd come straight from the North Pole to koocheh-moocheh it with Twigg.

It turned out that hairless, Max was even more sexy. We had committed a fatal blunder: now she was stark naked. And exposed in a show window. We had turned our house into a pornshop.

When one of the admirers, a bulldozer son-of-a-bitch, tore off the door handle with one blow, we quickly called the police before the dogs could cut the telephone lines. We meant to ask them to come and arrest the rowdies, but the line was busy. That ring of besiegers draw ever closer, for the sex problem is an acute one.

Amir proposed we set the bushes in the garden on fire and retreat with Twigg to the nearest post office branch under cover of the flames, the way they do in the Tarzan movies when the aborigines attack. Meanwhile, however, Zulu had jumped down from the roof and burst into the kitchen, a clear threat in his eyes: "First I'll rape Twigg, then I'll finish off Spectacles."

I engaged him in a desperate duel, with my family's honour at stake, while Max ran in circles around us, obviously rooting for Zulu. The wild barking reached a new climax. My little family dog in behind the upturned furniture while outside the dogs rushed about, firing in our direction.

"Come," the wife panted, her face a deadly white, "give them Max..."

"Never," I panted back. "I never surrender to blackmail!"

AND THEN — the pen still trembles in my hand as I write — just when our ammunition had run out and everything seemed lost, the barking stopped outside and the platoon of dogs were gone as suddenly as they had appeared. Cautiously, I put my head out and strained my ears for the trumpets of the retreating cavalry, which as a rule arrive at the last moment to save the settlers from the scolding knife, but there was no sign of an organized rescue. It must have been an ordinary miracle or something.

Next day, Dragomir the trainer told us what had happened. "I know," he said, "at noon he cut broke off over town. Finished."

By now everything has returned to drab commonplace. Twigg the mouse has reverted to a snow-white doggie interested only in men. She doesn't waste a glance on the neighbourhood dogs, and they reciprocate.

The other day I saw that miserable Zulu passing her in the street: he ignored her completely. Max just didn't exist for him. Yet it seems that he is the sire of the little Schnauzers we are expecting out of wedlock, to judge by all the physiological signs. By the way, who said that dog is man's best friend? He's his alter ego. □

Translated by Miriam And. By arrangement with "Ma'ariv"

Best for a few



CALEB'S COLUMN / N. David Gross

"THAT ACTION is best which procures the greatest happiness for the greatest numbers," Francis Hutcheson, the moral philosopher, wrote in Dublin in 1720 or thereabouts. In Israel in 1977 and hereabouts, who takes him seriously?

The Minister of — has three metres of kerbside space reserved for his private use immediately facing the front door of his ministry. No mortal having business with one of his minions dare trespass on this space. He must park his car where best he may and approach the sanctum on foot. As W.S. Gilbert wrote of another luxuriating holder of office: A personage of noble rank and title / A dignified and potent officer / Whose functions are particularly vital / Defer, defer / To the Lord High Executioner!

Heaven forbid that the minister himself should have to walk along a public thoroughfare to get to and from his car! He might catch a glimpse of what is going on around him, or even come face to face with one or two ordinary people.

Things have been looking up in Mahana Yahuda market in the past few years and almost every stall-holder there has his own car. Should he leave it at home to gather dust? No, he must bring it to the market and park it right next to his stall where he can admire it all day long. Customers? Those who have cars can look after themselves and if this makes it inconvenient for many, like my lazy self, to shop at Mahana Yehuda, then let them buy elsewhere. What old-fashioned nonsense is this, about the customer always being right?

Hadassah Medical Centre out in the country beyond Ein Kerem has dunams of parking space, rationally doled out. The professors and sanior clerks may park right up to the main entrance. Lower doctors and lesser clerks some dozens of metres away. The alok and those who wish to visit the sick are, as is most proper, confined to the outer reaches. After all, for whom does a medical centre exist, if not for those who run it? Surely not for those troublesome patients.

Thus Cabinet ministers, barrow boys and hospital administrators have this in common, that they seem to care more for themselves than for you and me. And so it is with another group — schoolteachers.

ALL THIS COMING week, my younger children are going to be under my feet and, worse still, under their mother's, while we strive to ready the house for Pesach. The teachers of this nation have decided that their own spring-cleaning is more important than yours and mine, even though we are the majority. What is more, they act as though they believe that putting their own house in order (if only they would do it as well figuratively as literally) is more important than doing their job of instructing their wards in the involved ritual specifications of the Pesach festival, the fascinating esoteria of its parables and history, its meaning and its songs.

It can hardly be denied that the Festival of Freedom, the anniversary of the national and religious awakening of the Jewish people, the celebration of the springtime of the human spirit, should have more attention in our schools than the Shushan saga which enjoys such overwhelming attention. But the mentors of Israel drop this task before it is properly begun in order to see to their own dusting and scalding.

Their need is no greater than the much larger number of other working mothers who somehow find the time after their working hours for their domestic duties. These should not be burdened with the added responsibility of catering to the needs of their children loosed from school and kindergarten at the very busiest time of the year.

Oh yes, it's hard teaching children, particularly in this undisciplined nation, and teachers fully deserve — or at least need — to be fixed rationally, to make the greatest number happy, not the teaching minority.

It is so silly having two full months in the middle of summer with long, boring straboses between the summer camps and then getting back to school only to have a full month disrupted by the High Festivals and Sucoot. If Rosh Hashana falls on a Tuesday, then an entire week of schooling is lost. The whole of Tishre (September — October) should be a school holiday, with the preceding month of Elul spent in learning about them. But then teachers would lose the extra days off and that would never do. After all, the school system exists for the teachers.

Coexisting with the PLO

A CITIZEN'S DIARY

Aharon Megged

moderate, my immediate reply must be: Of course! Absolutely! Why not nibble at me bit by bit like a salami? I'm willing to agree to that. I even quiver (perhaps with pleasure) at the thought.

In the interview you show true Middle-Eastern munificence as well as infinite moderation. When asked by Mr. Schmidt if you would consider going to Geneva, you replied immediately and without the slightest hesitation: "We are insisting on a separate delegation. And to attend at the outset of the Geneva Conference, and then to participate in all of its work."

This means that you are actually prepared to sit at the same table with me. This is quite a noble gesture from one who for years would turn his head at the sight of me, or leave the room when I came in, or refuse to acknowledge even with a mere nod, the greeting of a petit bourgeois like myself.

Your magnanimous declaration also reflects simple logic: we finally have a basis for negotiations.

The subject is quite clear: the steps by which the master plan is to be executed. Now we can sit peacefully at the discussion table and determine the end from which you will begin to devour me. As the diplomat say, I am ready to listen to constructive ideas and to negotiate without prior conditions. I can tell you right now that I am not inflexible.

Since it is quite clear that it is no longer your intention to swallow me up all at once, and I sincerely appreciate this concession on your part, I no longer really matter where you actually begin. You certainly won't hear a moderate like me say "over my dead body." Perhaps you want the first stage to include my left leg and right arm and the second my right leg and left arm? I only ask, dear sir, that you be good enough not to begin with my head. Please.

I REALIZE that this might be interpreted as the kind of "prior condition" that antagonizes you and even jeopardizes the negotiations to the point of your getting up and refusing to sit with me. I only want to show you that I really wouldn't be in your best interests. If you begin with my head, how would I be able to discuss the other stages of your master plan with you? That astute salami suggestion of yours would lose all headway.

I am aware of the fact that I am asking you to make considerable concessions in my behalf: first, you must agree to sit with me; second, you must be willing to destroy me in three separate stages and not in one single coup. Now I have the nerve to ask you not to take my head first. What could I possibly give you in return? The truth is that I am disturbed by the fact that these negotiations are a matter of quid pro quo or tit for tat. What could I possibly concede to you?

I'll have to force myself not to whine, whimper, or grumble, and

I'll show the utmost restraint during each and every one of the stages of your master plan. I am even prepared to admit that mine is a minor concession compared to yours.

I beg you not to be contemptuous of me. We both are very well acquainted with stiff-necked people who aren't even willing to yield the smallest bloody thing. They absolutely refuse to be destroyed — in one large gulp or in several small ones. They won't relinquish anything from the soles of their feet to the top of their heads, neither from the right nor from the left. We are all aware of that obstinate "over my dead body" contingent whose brutality is so difficult to comprehend.

You can see that I am very different.

So let us arrange a time and place. Shall we say Geneva, this Thursday at 6 a.m.? I am anxious to begin as soon as humanly possible, to "get it all over with" as they say. But please, without your gun-belt this time. Let it be a true peace meeting. □

Yours (in the full sense of the word) Aharon Megged

Translated by Tishah Tobin. By arrangement with "Davar."

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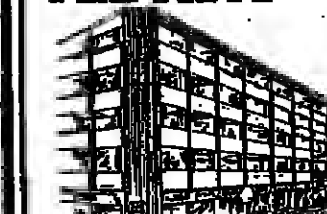
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הכרזה מן הארץ

Right and wrong

THE CONSCIENCE, A Structural Theory by M. Kroy. New York, Toronto, John Wiley & Sons, Jerusalem, Israel Universities Press, 215 pp. & references & index. No price stated.

Rachel Chazan

I REMEMBER a snatch of conversation overheard at a party, an American lady saying in a tone of surprise: "Do you mean to say that the human brain is not a machine?"

This sums up the intellectual climate in which we live: if you uphold the existence of mind, you will be branded as sentimental and unscientific. This leaves no basis for any concept of conscience. The behaviourists reduce it to a mechanism for avoiding punishment. Even when no punishment is imminent, the organism is conditioned to behave as if it were.

This is not more than theoretical import, for if we believe that morality is no more than the way a society conditions its citizens to behave, then moral values have no autonomous existence. Since values are not deemed to be worthy of rational thought, it is not surprising that we become victims of confused assumptions, such as "Economic growth makes for happiness," and "Progress is an end in itself." Ethics has given way to cynicism — if it prevails, it must be right.

Therefore I consider it a cause for celebration when someone acts himself the task of reinstating the conscience, as Prof. Kroy of Tel Aviv University has done. In this short but concentrated book, he builds a concept of the conscience as he sees it, and shows it to be tenable in the light of modern philosophy.

IN THE FIRST PART of the book, Kroy shows (pace Gilbert Ryle) that mind has a real existence, and that abstract entities exist (he bases himself on Karl Popper and Noam Chomsky). He asks us to think of sentences: they are not identical with utterances, nor with printed sentences, but exist in the abstract. Kroy shows that the mind cannot be reduced to a computer, nor can the conscience be reduced to a mechanism for avoiding punishment.

In the central part of the book, Prof. Kroy describes his concept of the conscience. He meticulously formulates it in logical language, which is necessary for future computer research. He also explains himself in ordinary language. His view of the conscience is based on Kant's Categorical Imperative, which implies never treating human beings as a means to an end, but always as an end in themselves. Another variation is the principle of putting oneself in the place of the other — reminiscent of Hillel's Tora explained on one foot. Kroy calls this the principle of permutability, and, as we shall see, he manipulates it somewhat.

In the final section of the book, Kroy discusses moral arguments, moral emotions, moral development and pathology. He argues the power of his theory to explain these, which is corroborated. He also proposes to show how a faculty like the conscience, which does not serve self-interest, nevertheless survived the evolutionary process.

PROF. KROY'S moral arguments are about dilemmas, such as what to do in a cinema fire. As a culminating example he brings a paradox, the "prisoners' dilemma": Two persons are arrested for armed robbery and placed in separate cells. Each is told that if he confesses and the other does not, he will get 20 years. If both confess, each will get 15 years. If neither confesses, each will get just one year.

Each is expected to argue: "The other might confess, or he might not. In either case, I am better off if I confess." (Drawing a diagram helps one to see this.) Consequently, both confess and get 15 years.

Had neither confessed, they would of course have got one year only.

By a long and complex process, Prof. Kroy argues that if they had applied "permutability," they would have realized it was advantageous to confess.

What he is saying is that by applying his concept of consciousness, not only the joint interest but also self-interest would have been served. This must be criticized on several grounds.

Firstly, a paradox of reasoning must be resolved by reasoning. This fallacy surely lies in the



Detail from Holman Hunt's "The Awakening Conscience." A Victorian depiction of a fallen woman's remorse.

moral issue and another. Certainly, the above argument would explain the evolutionary survival of conscience as an instrument for the preservation of society. "One's conscience seems to represent the interests of society within oneself."

This is true, but it is not the whole truth. Since even an open society is never perfect, there may be points of conscience in conflict with the tenets of one's society. In fact, one characteristic of the open society is the right it gives its citizens to criticize it; by definition, it is improvable and therefore imperfect.

However, one must agree with the author that it is the conscience which makes this open society possible. The closed society relies on punishment and fear of punishment.

IT SEEMS THAT Prof. Kroy is holding two irreconcilable views of the conscience: the conscience as an instrument of social survival, and the Kantian conscience. In the appendix, he attempts to resolve this. He describes his optimal value system, based on the ideas of Ayn Rand, in which self-interest does not conflict with altruism because it is a morality of non-dependence. I need no help, therefore I need not help others.

I find this untenable. It presupposes a morally perfect society. If my neighbour, through some contingency, requires help, it will not do to say, "He should have been more provident," or "Society should not have let this happen." My conscience would surely bid me help him.

This very basic criticism does not apply to Prof. Kroy's discussion of moral emotions and moral development; the problem here is that he oversimplifies.

He talks of guilt and remorse. Guilt, he shows, is realization that one has acted wrongly, and is often aroused by a kind of psychodrama request to imagine the roles reversed — permutability; it leads to acting right.

Remorse, he implies, is different in that it applies to something not recognized as an individual. His characteristic example is a woman who has an abortion, hears propaganda representing the foetus as a person, and feels remorse.

Surely remorse involves regret for an action which was not morally wrong? If I persuade a friend to come on holiday, and this leads to his injury in an accident, I would feel remorse. Moreover, one can speak of remorse associated with

guilt, which leads to an urge to make reparation. Guilt alone does not necessarily do this. It may be unbearable and lead to irrational action, such as flight from the consequences.

PROF. KROY tends to oversimplify when purporting to explain Freudian concepts by his theory. Wishes, for him, are always connected with the Id, and the conscience is identical with the Superego. But wishes need have no connection with physiological needs. The wish to understand, the wish to be loved, or the wish to be happy, are obvious examples. Nor is the conscience identical with the Superego; even psychoanalysis does not thus dispose of the conscience.

Charles Rycroft, in his *Critical Dictionary of Psychoanalysis*, defines it as "a person's analysis of moral values" which "should not be confused with the Superego." For instance, if one were driving an urgent case to hospital at three o'clock in the morning along an empty road and stopped at a red traffic light, it would be because one's Superego dictated it, not one's conscience.

The explanation of sadism and masochism is a gross oversimplification. Because sadism and masochism often go together, this means that for the sadist pain is a positive value. This explains why he feels no guilt. But this is talking of sadists and masochists as if they were free agents rationally pursuing some conscious goal of salvation through pain, which is far from the truth.

Prof. Kroy is good on moral development according to Piaget, showing how children go through a stage when doing right is rooted in authority. Later, this becomes based on a feeling of "social contract," which resembles Kroy's own concept of conscience.

Development according to Freud is less successfully explained: the Oedipus complex is reduced to a problem of social mobility — wishing to move into the place of father, impossible because the family is a closed society. Now, whatever one may think of the Oedipus complex, common sense makes it hard to accept that the son really wishes to exchange social roles with the father.

All this seems a lot of criticism. But the very fact that there is a lot to argue about indicates the originality and dimensions of Prof. Kroy's thesis. It is a formidable beginning. □

Military matters

MANY PEOPLE whose experience of battlefields is restricted to the movies, are fascinated by the accoutrements and weapons of war. And, assuming that it is at all possible to divorce these objects from the evil purposes for which they were designed, one can easily find something aesthetically pleasing in the shape of a Hurricane fighter plane, the ponderous grace of a battle cruiser, or the gay splendour of a Hussar uniform.

Currently available in local bookstores is a large selection of publications on military matters.

THE ENCYCLOPAEDIA OF AIR WARFARE by Chant, Humble, Davis, MacIntyre and Gunston. London, Spring Books, 266 pp. IL75.

THIS BOOK comes from the same publisher as the last one, and with it provides as much information as the amateur aircraft buff is likely to need to have on the subject.

The authors begin their history of aerial warfare with the first awkward attempts of Italian Captain Plezza, flying a Bleriot, to lob a couple of bombs by hand on Turkish positions in Tripoli during the Italo-Turkish War 66 years ago.

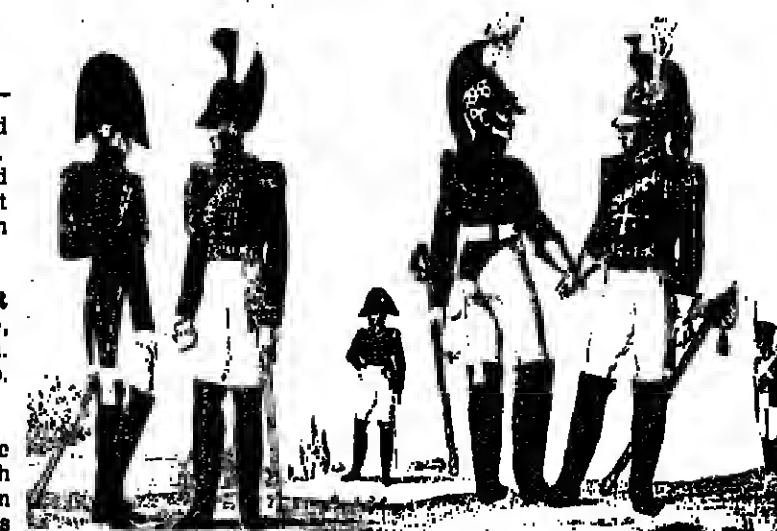
Since then, during the span of one man's lifetime, the game has progressed in deadly earnest, culminating in the 100,000 who died after two atom bombs were dropped by U.S. Superfortresses over Nagasaki and Hiroshima in 1945. Today, the destructive potential of the air forces of the two Superpowers is so awesome that a "balance of terror" has been achieved.

However, as has already been observed, some war planes are in themselves things of beauty; consider a Czech-built version of

the German Me 109, which served in Israel's first fighter squadron. *Combat Aircraft* is guaranteed to give many hours of pleasant dabbling to lovers of planes from the Camel to the Kfir.

THE ENCYCLOPAEDIA OF SEA WARFARE by Werner, Bennet, MacIntyre, Uhlig, Wettern and Preston. London, Spring Books, 260 pp. IL75.

THE HISTORY of warfare at sea, has proceeded at a more sedate pace than in the air. None the less, two revolutionary developments sharply affected this field of



Gorgeously-attired French officers of the Bourbon Restoration, 1814-15.

considering also the bravery of the men who fly the machines, there is much here to stir the blood. The book, for instance, relates how a Japanese pilot flew his plane into a torpedo that was about to strike his aircraft carrier.

A chapter on "Wars of survival" — the Middle East — tells of Israel's use of air power as an active means of defence.

THE ENCYCLOPAEDIA OF SEA WARFARE by Werner, Bennet, MacIntyre, Uhlig, Wettern and Preston. London, Spring Books, 260 pp. IL75.

THE HISTORY of warfare at sea, has proceeded at a more sedate pace than in the air. None the less, two revolutionary developments sharply affected this field of

human endeavour. Just over 100 years ago, two ironclads battled out on inconclusive draw during the American Civil War. From this came the huge gunned and armoured capital ships, now obsolete with the rise of air power and the growth of small, fast missile boats that pick the punch of a battleship.

All the significant naval incidents since the first ironclad clash are recounted in this companion volume to *Air Warfare*. It is also finely illustrated with action photographs and over 50 detailed drawings of history-making warships.

A chapter on Soviet naval strategy as an adjunct to world Communist aspirations gives this history an up-to-the-minute relevance.

MILITARY UNIFORMS by J.H.R. Nicholson. Orbis Books, London, 64 pp. IL23.90.

LT.-COL. NICHOLSON'S slim monograph on uniforms from 1799 to 1914 throws a colourful sidelight on the drab business of getting killed on the battlefield.

Most of the gay poplinays who grace these pages obviously spent more time of their tailors than in practicing sash cuts. However, the musketeer and the mud of World War I trenches put an end to all that, and the staid business of modern soldiering is reflected in its unglamorous uniforms.

WEAPONS OF THE ANCIENT WORLD by Rivka Gonen, London, Cassel, 96 pp. IL23.

BECAUSE THE WEAPONS of the ancient world are so puny in comparison with our modern marvels, it is much easier to divorce form from function and to see beauty in a fine sword or spear.

Some of the objects illustrated here are obviously works of art — the gold dagger of Tut-an-kh-amun, King of Egypt, and the electrum (in natural alloy of gold and silver) helmet of Mes-kolam-dug, Prince of the Sumerian city of Ur. Much of the information we have about ancient weapons comes from art objects such as Greek vases.

This is an absorbing account of how weapons of war developed from crude objects of stone and bone to the sophisticated war chariots of Assyria and Egypt. □

Gregor

Living it up

GEORGE WASHINGTON'S EXPENSE ACCOUNT by General George Washington & Marvin Kitman PFC. (Ret.). New York, Ballantine Books, 336 pp. \$1.65.

Lynn Sharon

WHEN IT COMES to submitting expense accounts, everyone knows that we Israelis have few peers. Our superb skills notwithstanding, there is little doubt that the father of modern expense-account living was George Washington, who, as we know, was also the father of America.

Marvin Kitman deserves the everlasting gratitude of the expense-account crowd for finally bringing to light this superlative

document that was first published by the Chief Clerk in the Register's Office of the Treasury Department in June, 1833, under the title, "Accounts of G. Washington with the United States, Commencing June 1775, and ending June 1783, Comprehending a Space of 8 years." A truly sensational title, guaranteed not to hit the best-seller lists.

IT TOOK General Washington eight long years to free the American Colonies from British tyranny, and for his trouble he presented Congress with an account for \$449,261.51, in very hard American currency.

Apparently, the first rule of the Washington system is: be specific on the smaller expenditures and vague on the larger ones; e.g., describe in some depth the

purchase of a ball of twine, but casually throw in the line, "Dinner for one army."

Washington was also a shrewd user of such powerful expense-account words as *miscellaneous*, *sundry*, and *etc.*

But heaven forbid your getting the false impression that George Washington — of "I cannot tell a lie (sic)" fame — was a mere opportunist out to milk the Colonial treasury. On the contrary, he was every inch the gentleman and the patriot, willing to serve his country for no pay, merely for expenses incurred. To quote from his speech to the Continental Congress: "As to pay, Sir I beg leave to assure the Congress that no pecuniary consideration could have tempted me to have accepted the Arduous employment (at the expense of my domestic (sic) ease and happiness). I do not wish to make any profit (sic) from it. I will keep an exact Account of my expenses. Those I doubt they will discharge, and that is all I desire."

Most soldiers have the strange notion that reconnoitring is not a deductible expense, but just a rotten lot of soldiering. But all this is mere chicken-feed next to Washington's coup de grace, his final expense-account entry dated July 1, 1788, a classic to be committed to memory by anyone who has ever handed in a slip and ex-

pected to get money back: "To Mrs. Washington's trevel (sic) Exps. in coming to & returning from my Winter Quarters per acts rendered. The Money to defray which being taken from my private purse and brought with her from Virginia.... \$27,655.30."

A lordly sum indeed for con-nubial convenience. Not that Congress was always caught napping; there were also a few sharp boys sitting on those log-legged benches. When the General offered them the same deal after his election as the first President — no salary, only expenses — Congress said no dice. They humbly begged him to accept, instead, a salary of \$25,000 (at a time when the Secretary of State, Thomas Jefferson, was getting \$3,500). Kitman's comment: "It was the country's first economy wave."

The Baltimore Sun suggests that you buy this "masterpiece" on business and put it on your expense account. □

Terrible place

WESTMINSTER ABBEY: Its Links with the Famous by Carolyn Scott, drawings by Frank Hoar. London, Sheldon Press, 182 pp. £2.95 (paperback).

NEITHER A history nor a guide for tourists, this is a thoroughly enjoyable book which deals more with what has happened outside the Abbey than within its precincts in the 13-odd centuries of its existence. "When Offa, King of Mercia, first noted the existence of Westminster in the eighth century, he called it a terrible place. Whether he meant to convey sanctity or horror has

never been clear, since the one follows hotfoot on the heels of the other." This is typical of Carolyn Scott's style, which is readable and fresh even if occasionally racy and breathless.

Though she follows a chronological order of sorts, the author has — with the help of Frank Hoar's excellent drawings gathered together a wealth of "anecdotes and stories about the famous" throughout the centuries with whose names the Abbey has been linked.

These, by the way, are conveniently listed in an appendix entitled "A brief guide to who is buried or commemorated where in the Abbey." Rudyard Kipling's

ashes "lie beside those of Thomas Hardy in Poets' Corner." However, when Kipling died, preaching patriotism and foretelling war, there were no representatives of the literary profession at the Abbey service. And George Orwell, in a famous essay on the poet, wrote apologetically: "I cannot help wishing that I could offer some kind of tribute — a salute of guns, if such a thing were available."

W. H. Auden, "commemorated by a stone beside T.S. Elliot in Poets' Corner," had nicknamed Elliot "Litotes," calling him "a cross between a conscientious churchwarden and a 12-year-old practical joker."

Charles Darwin, buried in the north aisle of the nave... But enough! You have to read this book to appreciate it. □

N.B.A.

Paperbacks

THE DEEP by Peter Benchley. London, Pan, 251 pp. 75 p.

READERS of Peter Benchley's *Jaws* will remember that the murderous hood in that unusual thriller was a gigantic shark. Benchley's new book features far more conventional predators on two legs, and is therefore rather an anti-climax. *Cloche* is a very common or garden sinister black from Haiti, using voodoo and gangsters to try to wrack his wicked will on a honeymooning couple who have discovered huge caches of gold and drugs under the ocean. On its own terms, as a normal run-of-the-mill thriller and not as a competitor with *Jaws*, *The Deep* is very good, and is certainly a

grripper that should not be begun at the end of a long night's TV viewing if you want any sleep.

THE RACHEL PAPERS by Martin Amls. London, Panther, 219 pp. 60 p.

AT LONG LAST Martin Amls has captured the hilarity and gusto of his father's "Lucky Jim." The ribald adventures of Charlie Benchley turning 30, are a joy to read: highly gifted, super-intelligent, incredibly well read, he takes his sexual duties as a very, very seriously, with highly comic results. He works out that he owes it to his audience to have an Affair with an Older Woman. And Rachel is unlucky enough to appear to him to fit the bill. Thereby hangs a tale that is really very funny indeed. □

Philip Gillon

Savoury subjects

KOL MA SHEYKHINCHA CHAVAV LA-DA'AT AL MAZON, TEZUNA U-DIETA (Everything that You Ought to Know about Food, Nutrition and Diet) כל מה שצריך לדעת על מזון, תזונה ודיטה by Dr. Jacob Ilany (Feigenbaum). Jerusalem, Shikmona Publishing Co. 178 pp. No price stated.

Edwin Samuel

I'VE KNOWN Dr. Ilany ever since he was a young fig-tree — I mean Feigenbaum. I hope he won't mind this light-hearted review. If it will induce readers to at least have a look at the volume, that's what he wants, I assume.

The author is a distinguished biochemist — one of the first Ph.D.'s of the Hebrew University. He has also been a research fellow

at Bar-Ilan University, a member of the Food Technological Research Department of M.I.T., and a good adviser abroad on behalf of the United Nations Food and Agricultural Organization. His official position, however, is as head of the Food Research Department of the Israel Ministry of Commerce and Industry. He also has a long list of other qualifications: I can't go into them here — I'm on a strict diet. I will only say that he's the author of some 80 scientific papers and books on these savoury subjects.

The present slim volume is a strange combination of the ultra-popular and the strictly scientific. The contents of the last two sections of the book are full of mathematical analyses in tabular form, whereas the first section is composed of answers to hypothetical questions of such an elementary nature that I very

much doubt if anyone who finds the beginning of interest could make head or tail of the end.

One such question, for example, is "Are brown eggs harmful to health?" (The answer, of course, is that there is no difference at all between the contents of brown and white eggs.) Another asks "Is milk harmful to adults?" Such a question could only occur to someone who has never seen an American film in which the young adults drink countless glasses of milk to show that they are admirable characters. I'm surprised that Dr. Ilany does not ask "Should one wash all fruit and vegetables before eating?" considering that this is constantly being urged in the Israel press as a precaution against the cholera that spreads from time to time in the Middle East.

THE SECOND section lists 58 special diets for people suffering from every possible kind of disease, insufficiency or inhibition. By the time I'd finished reading the list of the symptoms for which

these diets are prescribed, I became convinced that I was suffering from acne, migraine, scurvy, beriberi, loss of weight, dyspepsia, hypertension, and nervous disturbance in general.

The book should on no account be put in the hands of hypochondriacs. Dr. Ilany will, however, be followed for the past twenty-four hours the diets that he prescribes for my numerous afflictions. In consequence, I now feel much better.

The third section of the book defines all kinds of technical terms. Some of them certainly need to be defined, such as Toxoplasmosis, Erythrocytes and the A/G — Albumin/Globulin Ratio (which had always seemed to me to be a whole lot of gobbledegook). But is it really necessary to define such common or garden substances as rice, meat and cheese? I will only add one more to this list, and that is nuts.

I would also suggest that Dr. Ilany cease to define GRAS as

Generally Regarded As Safe. He must live a very sheltered life or he would have known that, so many hippies, "grass" is very unsafe indeed and hence all the more enjoyable.

I MUST here confess that one of the diseases from which I have suffered for years is an allergy to misprints. There are so many misprints in this book — at least in the English explanations, bibliography and index — that I cannot believe that Dr. Ilany, a careful man, ever read the proofs. He knows quite well that that the name of Dr. Magnus Innsbruck isn't *Insbruck* and that the name of Dr. Radiah is not *Radiah*. Or Sremis for Uremis? Or Purro for Purro. Or Cheat for Wheat?

If Dr. Ilany finds that some of my comments are out of place, I venture to ask him to include in the next edition a special list for the excessive light-heartedness, verging on light-headedness, and I will follow it (perhaps). □

הכרזה מן הארץ

Maccabee's foe

THE SELEUCID ARMY, Organization & Tactics in the Great Campaigns, by Bezalel Bar-Kochva. Cambridge University Press. 306 pp. £5.50

Arieh Kasher

THE AUTHOR is a senior lecturer in Tel Aviv University's department of Jewish History. He has been researching the Hasmonean Revolt for many years, devoting most of his study to its military aspects. His desire to uncover the historical truth concerning the battles of Judea Maccabee led him to the difficult task of thoroughly researching the enemy army — its organization, structure and tactical employment in various battles.

His work is thus a useful lesson in the military history of the classical period in general, but it is unique in focusing in detail on the greatness of the Seleucid Army. The Israeli reader will find it of particular interest because it sheds new light on the power ratio and the character of the military confrontations between the Seleucids and the Hasmoneans during the Revolt, although it includes only two of Judah's actual battles.

The military strength of the Seleucid empire and its vast territories, during its almost two centuries of hegemony (312-129 BCE), is astonishing. Its political and military backbone was composed of almost a quarter of a million draftee Macedonian and

Greek immigrants, only a few thousand of them actually military men.

Most research attempting to explain the Seleucids' success has centred mainly on their flexibility in matters of law and government, economic policy, culture and religion. Dr. Bar-Kochva, nevertheless, traces it to the military factor. He believes that all the other factors were necessarily dependent upon the existence of a proper army without which the Seleucid kings could not have survived at all.

HIS RESEARCH has been divided into two parts — the first dealing with the organization and structure of the army, and the second with the tactics of selected battles. In the first section the reader is given a very detailed picture of the size of the army, the sources of conscription, the types of combat units, the hierarchy of command, the training and discipline.

Dr. Bar-Kochva attributes the power of the Seleucids to their use of heavily armed infantry (phalanx) and cavalry as the vanguard of the army.

Military settlements (*katoikiai*) proved a successful solution to the problem of manpower, since they provided a constant reservoir of first-class soldiers. In addition, they encouraged permanent settlement in the East as a refuge from the continuing financial crisis of the Greek world. But for the defence of their borders the Seleucids built an impressive



series of fortresses, manned by a limited number of mercenary units. Troops from the military settlements were moved to battle areas as circumstances dictated. The phalanx was made up exclusively of soldiers from the military settlements, the majority of whom were Macedonians and

Greeks, but who also included Medes and, surprising as this may seem, Jews. The Jewish soldiers were not residents of Palestine but of the Diaspora, particularly Babylonia, whence 2,000 were brought around 210 BCE to defend Phrygia and Lydia in Asia Minor (as related by Josephus, *Jewish*

Antiquities, XII, 147-153). Dr. Bar-Kochva also relates an incident from the year 235 BCE, hinted at in the *Second Book of Maccabees* (VIII, 20) in which a substantial Jewish force curbed an attempt to invade Babylonia.

Dr. Bar-Kochva holds that during the Hasmonean Revolt, the Jews of the Diaspora may well have offered military assistance to their brothers in Judea, thus adding strength to the rebels as well as experience in Hellenistic modes of warfare.

IN THE SECOND PART of his work, Dr. Bar-Kochva examines the Seleucid Army in action. He chooses for this purpose 11 large campaigns, each of which covers an important aspect of Seleucid tactics in such areas as planning the course of battle, positioning of troops, frontal attacks, surprise tactics, the combining of various tactical units, defence techniques, extortion, retreat.

The analysis is accompanied by detailed maps of the battlefields as well as useful tables supplying such information as the number of warriors, the type of units and their formation at the start of the battle.

The descriptions of the battles are outstanding in their clarity, familiarity with geographic conditions (on the basis of personal visits to all the battlefields) and strategic understanding.

The fact that four of the battles described took place in Palestine — the battles of Raphia (217 BCE), Pnion (200 BCE), Bel-Zacharia (192 BCE) and Elasa (180 BCE) — means that the Israeli reader may examine the sites for himself, with this book as a guide. □

Dad disappoints

FROM OEDIPUS TO MOSES: Freud's Jewish Identity by Marthe Robert. Translated by Ralph Manheim. New York, Anchor Books. 187 pp., plus 44 pp. of notes. \$2.95.

Evelyn Strouse

FULL fathom five thy father lies, his bones of coral made. Introduces one of Freud's major works. The lines are significant because they are Shakespeare's, a god equal to Goethe in Freud's pantheon, and because they are the embodiment of the dead father, the theme central to Freud's investigations and the wellspring of *Moses and Monotheism*, his so-called novel. This is the point that Marthe Robert wants to make to the biblical exegetes who so bitterly condemned Freud's last foray into his own and his people's origins.

She grants the stigma about ignorance of Hebrew, the commentaries, the religion itself; she grants Freud's apparent repudiation of his own Jewishness by repudiating that of Moses, but this is peripheral to her thesis. What she seeks to prove, I think successfully, is that Freud's devoted labour and electrifying insights were directed as much towards resolving his personal agony as mankind's.

A story from Freud's childhood sows the first seed: When his father was a young man in Moravia, he went walking one day dressed in his finest clothes, a new fur cap on his head. A Christian approached and shouted, "Jew, get off the pavement," and knocked the fur cap into the mud. "And what did you do?" asked young Sigmund. "I went into the roadway and picked up my cap," replied his father.

Was this the strong man whom a son longs to worship and revere? The Jewish father proud of his race and fiercely unyielding pride in his son? For Jakob Freud's son, at least, disappointment and profound rancour were planted, their roots as sturdy that they flourished 40 years later. They blocked the completion of *The Interpretation of Dreams* and entered his clinic and interfered with his work with patients.

Freud could not confront the repressed and unavowable emotion aroused by thought of his father. Only after the father's death in 1896 could the son admit that underlying his grief was the guilt that the world has come to call Oedipal. "I found that I too had been in love with my mother and jealous of my father," he wrote in 1897.



Thus, through an analytic understanding of his own case, he was able to understand the problems of his patients and to get on with *The Interpretation of Dreams*. Reconstructing the Jewish drama of his own childhood allowed him to reconstruct the universal drama of childhood and, by extension, to discover that he was mankind, that men were like him.

Rather than having to assimilate with the Christian others, he could call upon them to assimilate with him by learning what they really were. Thus, says Marthe Robert, "psychoanalysis, a Jewish science... would provide... communication between the two sides."

BUT RECOGNITION of his guilty hatred did not resolve it. A long time passed, for instance, before he could bring himself to visit Rome, because of the conflict between Rome, the hated betrayer of Jerusalem, and Rome, the adored cradle of classical antiquity. He could enter Rome only in dreams; his physical presence there would disavow his ancestry and deny his father.

He did get there, as readers of *The "Moses" of Michelangelo* are aware. But when he stood before the statue he saw something that

"tends to keep stepping out of the marble and coming to life, threatening to seize his scroglous murderer in his terrible stone fist." Moses, in other words, had become not Freud's own father, not the nameless father of a primitive clan, but the "Jewish father murdered at the dawn of civilization."

Freud, in fear and admiration, was unable to hear "the angry scorn of the hero's glance," because he, Freud, belonged to the "mob which can hold fast to no conviction, which has neither faith nor patience, and which rejoices when it has regained its illusory idols." Like the mob, Freud merited the punishment meted out by Mr. Sinai; unlike them, he was magnified by the magnitude of his sin.

This was why the last years of his life were obsessed with Moses: the physical torment of cancer of the jaw, coupled with the torment of his people, was precisely the trial all Jews were subjected to, subjected to indeed by Moses when he refused them the tablets of the law.

In the process of testing, of self-contemplation, Freud turned to Moses as a touchstone, a source for discovering "the mysterious thing that is a Jew." His solution when he found it was simple enough: "Moses created the Jew." From this formula grew *Moses and Monotheism*, originally an essay entitled, "The Man Moses, a Historical Novel."

What troubled him most, his scendized critics notwithstanding, was his obsessive notion that Moses was an Egyptian. Tenuous though it was, and painful to his spirit though it became, the idea clung. Why rob the Jews of their prophet? Marthe Robert says that the reason is inherent in the subtle, "A Historical Novel," the novel of his own life: "he was so utterly possessed by his fictitious world that he remained deaf to all reminders of reality." What he did was re-fashion his biography: by making Moses — his primordial father — an Egyptian, he could remake his own origins, and by changing them in his imagination become the master of his fate.

Enormous emphasis is placed on Freud's struggle to avoid the "return of the repressed," the frightening knowledge of himself as paralytic and incestuous son, who, with each moment of increasing age, more and more resembled his true, dead, inferior father. By ridding Moses of his Jewishness, Freud hoped to free himself and the world of the burden of origin, race, name, and, most of all, man's unbearable limitations.

Persuasive, graceful, and informed, Ms. Robert's argument is set forth in lucid prose, not perhaps as vivid and refreshing as her master's, but eloquent enough. She is well served by her translator. □

The Halachic Man

IN ALONENESS, IN TOGETHERNESS: A Selection of the Hebrew Writings of Joseph B. Soloveitchik edited with an introduction by Pinchas H. Pelt. Jerusalem, 482 pp. No price stated.

Theodore Friedman

THIS IS ONE of those rare instances of a book whose central thesis utterly failed to convince, yet whose reading proved intellectually and spiritually rewarding. For whatever Rabbi Soloveitchik, the dialogue par excellence of modern orthodoxy, writes is marked by intellectual virtuosity, an unusual mastery of rabbinics, an imposing command of philosophy and religious thought (ancient and modern, Jewish and non-Jewish), and a moving poetic style. To these characteristics one must add, in all candour, some striking lapses of consistency.

The book opens with one of Rabbi Soloveitchik's major essays, "The Halachic Man." Here, the author presents what may be described as both a philosophy of the Halacha and an in-depth analysis of the psychology and religious consciousness of the Halachist. Obviously deeply influenced by Hermann Cohn's Neo-Kantianism, he conceives of the Halacha as an a priori system of norms and regulations for transforming this real world with all its defects and discrepancies into the Jewish image of the ideal world.

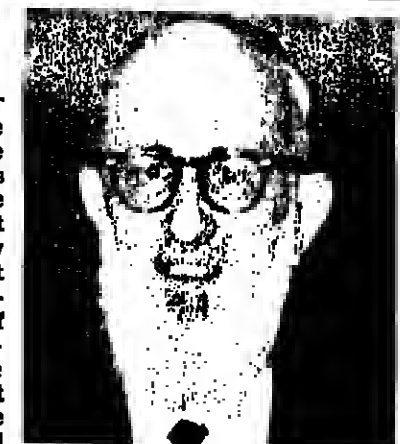
Repeatedly, he compares the Law to a system based not on empirical experience but on concepts worked out by the mind of a mathematician. In the case of the

Hetacha, its author is the divine mathematician, so to speak. Like mathematics, the Halacha fixes norms and deals with measurable quantities, including the concept of infinity. It strives to objectify and quantify. Its standards do not derive from the chaotic and frequently contradictory realities of life, which would indicate compromise and adjustment, but are absolute to which life itself must conform. "Let the Law pierce the mountain," says the Talmud (*Sanhedrin* 9b).

It is at this point that one of Rabbi Soloveitchik's inconsistencies emerges. In one passage, he writes with great passion that it is the purpose of the Halacha to make life conform to its transcendent ethical ideals and norms. He quotes with approval the Talmudic principle that a mitzvah cannot be based on a (moral) transgression. And yet elsewhere he insists, as any legalist would, that not even ethical concerns can be permitted to affect Halachic decision; the latter must flow from its own purely immanent principles.

IT IS THIS view of the Halacha as a kind of metaphysical, supra-historical, self-contained entity that this reviewer finds utterly incomprehensible, as indeed must anyone trained in the historical school. The latter is, to be sure, antithetical to this author; but nowhere in the Talmud do we find the statement, "God says such and such is the Halacha." It is always, "Above says such and such is the Halacha."

For Rabbi Soloveitchik, authentic Jewish religious consciousness, far from being the source of the Halacha, is its



Rabbi Joseph B. Soloveitchik

product. By its very nature and direction, the Halacha stands opposed to all mysticism, since the latter represents a flight from its actual to the transcendental.

Conceptually, this distinction, drawn with great acumen and buttressed with a battery of quotations from the sources, sounds highly convincing. Actually, it stumbles and falls on the historical fact that some of our greatest Halachists in the past — Nahmanides and Joseph Caro, for example — were also outstanding Kabbalists.

It is, we fear, Rabbi Soloveitchik's passion for thinking in terms of absolute distinctions that betrays him into deliberately ignoring historical realities. In this instance, an admission of the validity of the mystical experience as a reflection of the transcendental would throw a shadow on the autonomy of the Halacha.

But then, perhaps his portrait of the Halachic Man is not meant to convey the actual Halachist — even though he frequently draws on illustrations from the spiritual biographies of his immediate

forebears, the line of the famous Rabbi of Brisk — but is intended rather, as a purely ideal construct.

IF THE RABBI'S thinking tends towards a priori absolutes, it is at the same time highly dilettantish. That is to say, truth and reality lie in the tension between two apparently opposed concepts. A stunning illustration of the latter is to be found in the second longest essay in the book, *The Voice of My Beloved* Knocks in which the author deals with the religious meaning of the establishment of the State of Israel in the life of the Jewish people.

In its history, which can be taken as a paradigm for human destiny itself, the Jewish people has known two types of covenantal experience. One is the "Covenant of Egypt" in which Jews were a community of fate, a community formed by external, hostile forces that subjected it to slavery and oppression. So, too, man finds himself thrust willy-nilly into a world which he never made. On the natural plane, that is the meaning of Jewish identity: a biological, psychological and sociological fact.

But it is the spiritual task of man to make himself, to transform what he has been given into something which he chooses in his striving towards self-transcendence. And thus, in addition to the "Covenant of Egypt," there was the Covenant of Sinai, one which Israel deliberately chose, thereby becoming a people imbued with spiritual aims and ideals. The two Hebrew terms for people — *am* and *goy* — reflect this duality, as do the terms *malone* and *ada*. The former terms denote the natural, the latter, the supernatural, community.

Hence the State of Israel, in the first instance, a natural, political entity, born out of the inextricable necessities and pressures of Jewish existence. But even these are ultimately the doing of the God of Israel. As a natural political entity it must, like all states, seek to maintain its security and its integrity. Its real and ultimate task, however, is to rise to the level of incorporating and fulfilling the transcendental norms of the Halacha.

Since Rabbi Soloveitchik fails to indicate how a Halacha which never dealt with an actual existing state is to be applied to the operation of a Jewish democratic state in the 20th century, one may reasonably refuse to follow his conclusion. But that the essential thrust of the perception strikes a note consonant with the nature and quality of Jewish existence there can be no doubt. If we are simply a nation like all other nations (*kehkol hogoyim*), then we would have been well advised to have remained among the other nations (*bechol hogoyim*).

IN COLLECTING these essays, published over a period of more than 30 years in a variety of journals, the editor, Dr. Pinchas Pelt, has rendered a distinct service to contemporary Jewish thought. Together with the previous volume of Rabbi Soloveitchik's writings, *On Repentance*, we now have the major body of this scholar's work, with the single exception of his book-length essay in English, *The Lonely Man of Faith*. We are now able, therefore, to gauge the structure and temper of his thought that has been a significant factor in the rise of Modern Orthodoxy. □

Rabbi Friedman is a former president of the Rabbinical Assembly and managing editor of *The American Quarterly*, *Judaism*.

The full story

A HISTORY OF ISRAEL: From the Rise of Zionism to Our Times by Howard M. Sachar. New York, Alfred Knopf, and Jerusalem, Steimatzky's Agency. 884 pp. IL 125.

HOWARD SACHAR already has a number of bulky and popular historical works on modern Jewish history, the Middle East and Israel to his credit. In this, his latest, he offers in a total of 850 closely printed pages "a single comprehensive work, both enlightening and readable, that encompasses the full story of the

Jewish state from its early 19th century ideological beginnings to its unanticipated present role as a catalyst of Great Power confrontation."

Much of the ground, to be sure, has already been covered in other works, including some by the author himself.

Rather more than a third of the book is devoted to Israel's forerunners in the years between the Six Day War of 1967 and the after-closely printed pages "a single comprehensive work, both enlightening and readable, that encompasses the full story of the

"avalanche out of the north," "a tidal wave across the canal," "the Soviets in panic," "aftermath of an earthquake"), there are no serious lapses in the authenticity of the account.

The sins are, for the most part, ones of omission resulting from over-selectivity. Up to the Yom Kippur War for instance, everything appears rather rosy — even in a chapter characteristically headed "Israel as Empire." Then suddenly comes "the earthquake" of October 6, 1973, and the change of tone is complete. So much so, indeed, that the author finds himself asking whether the future is entirely desolate for the little Jewish republic. □

N.B.A.

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The non-complete catalogue will be sent free of charge on request. Distributed in Israel by Yotzer, a Rehov Moshe, Tel Aviv. Distributed abroad by The Magnes Press, The Hebrew University, Jerusalem.

The Hebrew University of Jerusalem announces that

All Campuses will be closed for Passover

from Friday, April 1, 1977 to Saturday April 9, 1977, inclusive.

A students' information office will be operated by the Office for Student Administration, Givat Ram campus, on Monday, April 4 and Wednesday, April 6, from 9-11 a.m. This office may also be contacted by phone: Tel. 02-30211.

The Student Health Service will operate on Friday and on the eve of the Festival from 8 a.m. to 12.30 p.m., and on other days from 8 a.m. to 3.00 p.m.

Public transport on the campuses will operate as usual.

NOTICE TO U.S. CITIZENS

UNITED STATES INCOME TAX

As a special service for U.S. taxpayers needing assistance in the preparation of their 1976 income tax returns, the U.S. Internal Revenue Service, the U.S. Embassy in Tel Aviv, Consulate General in Jerusalem, and the Consular Agency in Haifa, will offer:

TAX ASSISTANCE SEMINARS

In Jerusalem, tax assistance seminars will be held on March 30 and 31, 1977, at the Auditorium of the U.S. Cultural Center, 19 Rehov Hayezek, from 8 a.m. to 1 p.m. The March 30 seminar is for U.S. businessmen, U.S. Government employees and other employed and self-employed U.S. taxpayers. The seminar on March 31 is for U.S. retirees and pensioners. In Haifa, a tax assistance seminar will be held on Tuesday, April 4, 1977, from 8 a.m. to 12 noon at the Chamber of Commerce Building, 18 Rehov Ha'atza'ni, for U.S. businessmen and other employed and self-employed U.S. taxpayers.

PERSONAL INCOME TAX ASSISTANCE

The Tax Assessor will be in Tel Aviv from March 10 through March 23, 1977, and can be contacted through the American Embassy, 71 Rehov Hayezek, (Tel. 02-64888). The Tax Assessor will be in Jerusalem from March 29 through April 1, 1977, and can be contacted through the American Consulate General, Nabatie Road (Tel. 02-252121). The Tax Assessor will be in Haifa from April 4 through 6, 1977, and can be contacted through the office of the American Consular Agent, 27 Rehov Ha'atza'ni (Tel. 04-663145).



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הכרזה מן הארץ

IF YOU HAVE procrastinated on a painting task you planned to do before Pesach, you may have done yourself a favour. Tambour Paints, the largest-selling local brand by far, have just come out with new stocks of paint labelled "lead-free."

If you choose those for your job, it will be safe even on objects which children might chew on, such as toys or furniture. Too much accumulation of lead in the human system can lead to serious illness, and is believed to impair physical and mental development in children.

To be sure you are buying a safe paint from this standpoint, you must look for the new lead-free label, which, unfortunately, appears only in Hebrew — "l'ot ofrei" — on Tambour cans. It applies to three lines of the company's products: Superlac, Pollur, and Polytan. These are all what are considered "synthetic" enamels and lacquers, and are used mainly for wood and metal surfaces. (They can also be used on walls, if these are first given a smooth underbase.)

All these enamels and lacquers are turpentine-thinned paints. These used to contain some lead, both as a drying agent and as a base to certain pigments, particularly red, orange, yellow and green.

In its reformulated paints labelled "lead-free," Tambour no longer uses lead as a drying agent or pigment base. The minimal traces of lead which remain are well below the "Israeli standard" of one per cent lead content in paints, and even below the stiff new 0.08 per cent limit about to come in force in the U.S. for paints for household use.

Most of the Superlac hues have tested out (at the Israel Standards Institution) at lead-free to the second decimal point beyond zero — i.e. at amounts such as 0.003 per cent or 0.008 per cent. The highest content found was in an orange Superlac, which tested at 0.040 per cent lead. This is still well within the category which can be labelled "lead-free."

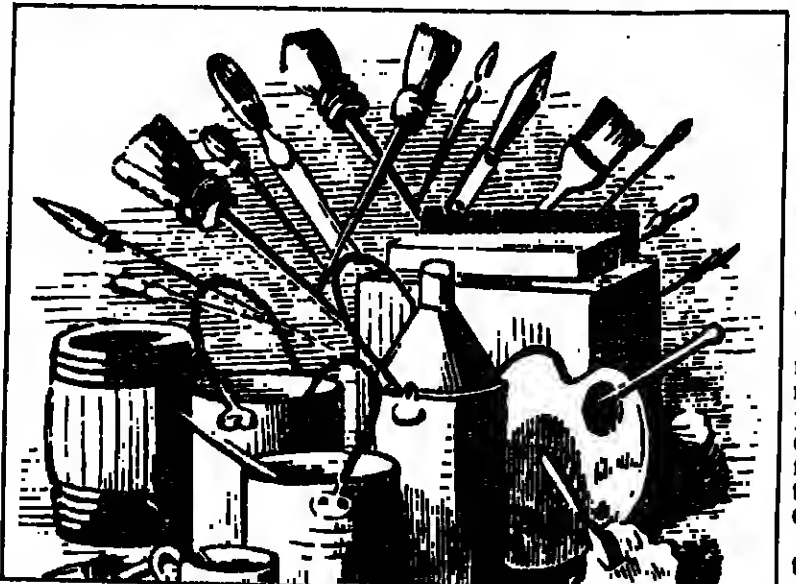
ALTHOUGH Tambour has not yet received in writing from the Standards Institution the comparable lead-test results on Pollur and lacquers, it claims to have received such notification orally. On the basis of this and on its own tests, the company has already labelled these lines as "lead-free" also.

Tambour's emulsion paints, the so-called "plastic" paint used on walls, did not and do not involve the question of lead, the company states. These are water-thinned paints of softer hues, and never require lead or lead-based pigments, as do the glossier enamels and lacquers. Do not be misled, however, into assuming that all Tambour paints are lead-free.

One particular line which still contains lead in high concentrations is Tambour's Durosin, a high-gloss enamel, which is still being produced in red, orange and yellow with lead concentrations averaging 10 per cent. These are being made, the company says, because the reds and yellows, and especially the oranges, in the new lead-free Superlac are no longer as "vibrant" as they used to be with lead.

Some customers, the company feels, may still want these bright colours, especially for outdoor jobs, such as fences and benches. Neither Israeli law nor the "Israeli standard," which is not a compulsory one, forbids the manufacture of paints with more than one per cent lead, so long as they are labelled with a warning.

PAINT AND BABYSITTERS



MARKETING WITH MARTHA

THE WARNING label on Tambour's Durosin is disgracefully small and well-hidden at the end of a long list of "Instructions for Use" in tiny Hebrew print. What it says is, "Careful! Contains lead. Do not use this colour for covering objects which children are likely to put in their mouths."

If Tambour feels it must produce paints with lead content, this should be stated in large, bold letters, in Hebrew and English, in a prominent place on the can. Personally, I do not see any reason why Tambour must continue to produce lead-based paints at all. If they cannot come up with a "vibrant orange" without lead, then we should be able to live satisfactorily without such a colour. So far as I can see from the Superlac chart, the reds and yellows look quite bright enough without lead content.

Of course, the Government should not leave so important a matter as lead content in paints up to the goodwill of the manufacturer. It is about time there were stiff, clear-out laws in this country concerning the permissible levels of lead in paints and in glazes for ceramic ware. It is incredible to hear that the "Israeli standard" for household paints is not only lenient, but voluntary!

SOMETIMES A commercial offer seems too good to believe. This is the first impression made by a new, widely-advertised scheme called "Baby Centre," which offers babysitting services on a yearly subscription system. The customer signs up for a IL1,100 subscription — half due upon signing, the other half one month later — and becomes eligible for 480 hours of babysitting services, day or night, weekdays or weekends, for the coming year. This means about 10 hours of sitting per week, more than most families use.

At this rate, an hour of babysitting works out to about IL2.30 — whereas private babysitters take an average of IL7 an hour today. The sponsors of the Baby Centre openly state that they will be paying their sitters IL7.50 an hour, or IL10 an hour if they agree to weekend stints too, and the company is also providing transportation and for the sitters. They also claim they will pay National Insurance for the girls they employ.

Where, then, is the catch? For a hint, I went to the office of Baby Centre at 12 Arnon St., Tel Aviv (near the Basle Hotel), and met with Yisrael Laski, one of the two young, energetic co-managers. The company is actually called "Electric Centre," and it has been in business for four years in Tel Aviv and Haifa for the import and sale of electrical appliances. It is continuing in this field too, and has also launched another ambitious project, a centralized listing and advisory service on wedding halls and all the surrounding features such as orchestras and menu planning. In summer, it also offers "touring service."

HOW IS THE Baby Centre project expected to make money by charging IL2.30 an hour and paying out IL10? Mr. Laski's answer was threefold: We will use the subscription money as a capital fund for investment. We do not expect subscribers to take advantage of the full 480 hours of babysitting, but only about half that amount. We do not expect to make a profit the first year, but rather to build up a clientele and a capital fund; we will probably raise prices after the first year.

According to my arithmetic, if Baby Centre would get 1,000 subscribers this year (it claims to have 600 already), and these would only use half the allotted hours per customer, the company would have to double its investment capital in one year just to break even. This seems somewhat dubious — unless, of course, the other operations at Electric Centre expect to "carry" the Baby Centre project along financially until it begins to pay off.

I am not the only one who has had reservations about the safety of subscribers' money in Baby Centre. The Better Business Bureau and the Israel Consumers' Association representatives have already contacted the Centre about this problem.

It was largely through their pressure that the company's management is seeking an insurance company to insure customers' money, against the risk that the company may go bankrupt or be otherwise unable to fulfil its contract terms.

No Israeli insurance company would agree to undertake this risk, and Mr. Laski says the firm,

is currently negotiating with a British insurance agency to provide such coverage. Nothing, however, has been settled yet. In talking about the new and unproven nature of its programme, Baby Centre co-manager Laski likes to draw a parallel with Shamgar and Magor, the auto-towing insurance schemes, "which were also new and unknown once." He says babysitting subscription plans are popular in Europe and the U.S., although they are still new to Israel.

AS FOR THE girls signed up to be sitters, Mr. Laski says that 80 per cent of these are students at Tel Aviv and Bar Ilan universities, and that some of the others are girls who engage in babysitting work as their sole profession.

He admits that the girls are not required to provide character references or references from previous employers. (There are only girls, no young men, because families are reportedly unwilling to accept male babysitters, the Centre says.)

However, each girl is required to sign a "security guarantee" (shetar bitahon) for IL5,000 — which is mainly intended, I was told, to protect the household against possible theft or damage to property. The note for IL5,000 which the girl signs is stapled to a contract form which states that the sum is "for the purpose of guaranteeing the upholding of this contract."

I had a look at the file of security notes which some 180 girls have signed so far. Many of these look like ordinary promissory notes (shetar hov) on the sum of IL5,000 made out to "Electric Centre." Many or perhaps most of the girls have neglected to add the important words "shetar bitahon" (security guarantee) — for the purpose of guaranteeing the work contract solely.

Someone — perhaps the legal advisers of the Student Association — should warn students of the potential danger of signing an unrestricted promissory note. Such notes can, theoretically, be circulated in business transactions or deposited with banks for loan credit.

MANY PARENTS are dubious about leaving their youngsters in the care of a babysitter whom they do not know personally. Baby Centre claims that families will usually be able to request a particular girl after the first "sitting" if they are satisfied with her, but it cannot guarantee, of course, that she will always be available.

On the other hand, perhaps some babysitter — and one with the backing of a known office — is better than no sitter at all. I am appalled at the very prevalent trend here of leaving young children alone unattended. If I were King (or Queen), I would make it a criminal offense to leave a child younger than 12 alone at home at night, or a child younger than 10 or so at home alone in the daytime, or at home in charge of younger siblings.

"What can happen?" I'm often asked by friends. Plenty. More than I care to think about. Not that the presence of an adult is an absolute guarantee of a child's safety. One of my own children suffered a serious accident last fall while I was standing less than two metres away from her. But at least there were adults at home to administer first aid, and rush her to hospital. Thank Heaven, she has made a nice recovery. I shudder to think what might have happened had there been no adult at home. □

MARTHA MEISELS

Turkey for seder

CULINARY NOTES
Haim Shapiro

IF YOU ARE a member of a traditional Sephardi family, the chances are you won't be worrying about what to have for the seder meal.

On the contrary, someone in the family will have bought a sheep weeks ago. Your children, or nieces and nephews, will have been enjoying themselves taking the sheep out to graze every day.

If you are Ashkenazi, there is no rule as to what you will have for the seder — except that it is not customary to eat lamb. Moreover, this year another problem presents itself. The seder falls on Saturday night, and you will no doubt wish to have the meal cooked and ready by Friday morning.

That being so, you could do worse than follow the advice of the Agriculture Ministry and serve turkey. The bird is large, relatively cheap, and fairly easy to prepare. A roasted and sliced turkey can easily be reheated shortly before the seder meal and with a few precautions this meat need not be too dry.

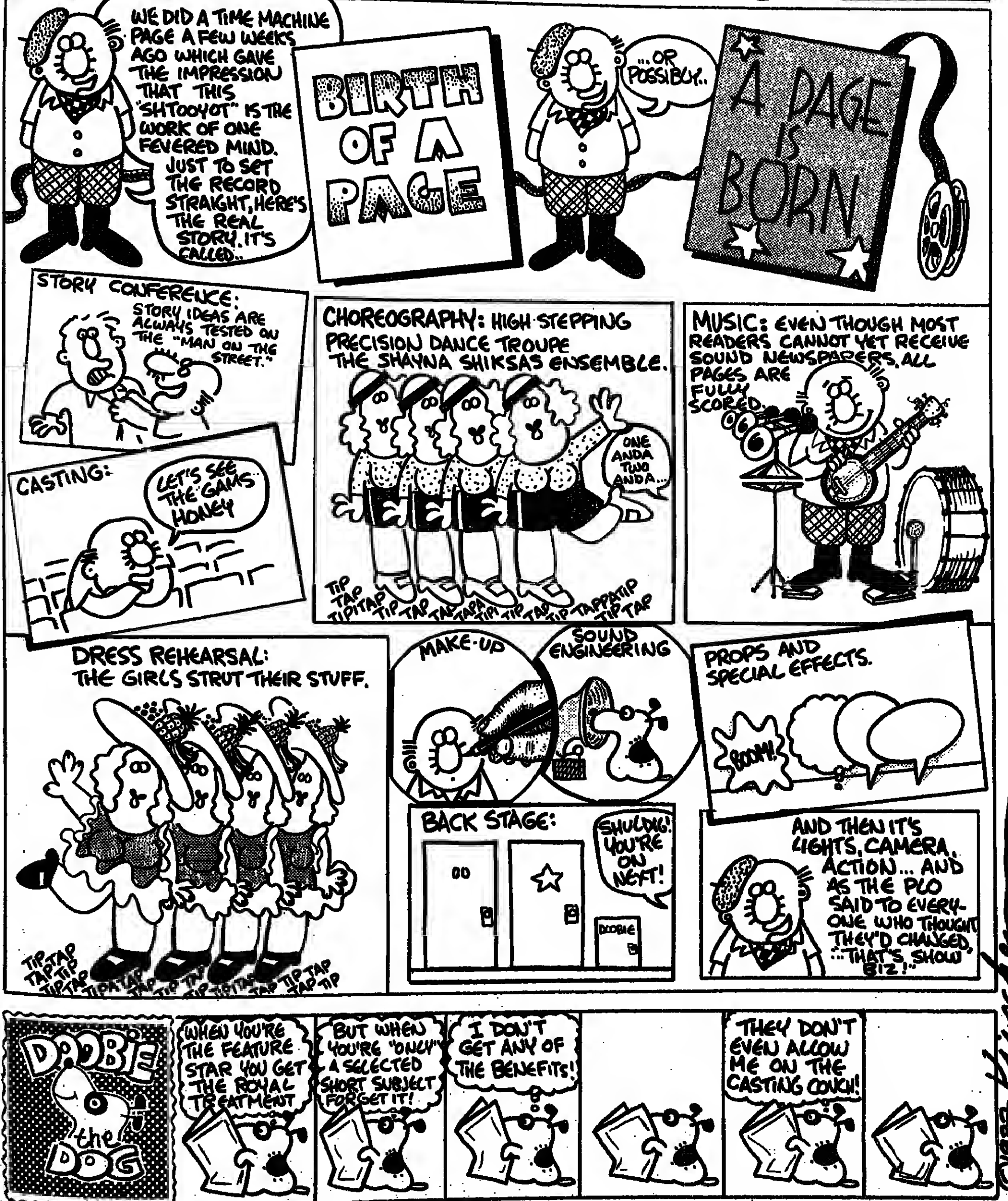
HAVING DECIDED to roast a turkey, be sure to order one from the butcher, specifying that he leave it whole. You will need about 250 grams per person, or a little less if there are many other items on your menu.

To prepare a Pesach stuffing, chop two or three onions, a head of celery and eight to 10 peeled, crisp cooking apples. Season with half a teaspoon of salt, pepper, and if you like, allspice. The bird itself should be rubbed with salt, pepper, garlic and paprika. As with most poultry, turkey is improved with a sprinkling of lemon juice or a diluted vinegar bath.

Insert the stuffing and close the front and back opening with a needle and thread or with metal skewers. Cover the turkey with aluminium foil (a luxury worthy of the occasion) and roast in a medium oven, allowing about an hour per kilo.

To make the bird crisp and brown, remove the foil for the last half hour. Allow the turkey to cool and then carve it. Place the stuffing in the bottom of a baking dish, lay the slices of meat on top, cover the dish (the foil will do for this) and put it in the refrigerator. Meanwhile, add a little hot water to the roasting pan and dissolve all the residue. Store this separately and pour it over the turkey before you reheat it. If your baking dish is festive enough, there is no need to transfer the turkey to a serving dish. □

The Weekend Dry Bones



ROUND THE GALLERIES

MOTI MIZRAHI's latest show of conceptual objects, nearly all of which are made of (or incorporate, or derive from) photographs, is his most interesting to date.

The ideas are varied: Mizrahi photographs what happens to a red line when a cola bottle is placed over it, using the two elements plus the resultant effect to form a composition. Less straightforward but much more intriguing is what happens to your eye — and the power of suggestion by association — when faced with an evocation of a bathroom made of painted tin and incorporating an esemblage-cum-collage of two primitive wall brackets; some felt aquinas and a photograph of half a toothgloss, all set onto a flat sheet of cream and white tin with painted inlaid lines and areas suggesting perspective.

Without being in any way realistic and without using any actual bathroom attachments, Mizrahi succeeds in getting you to make the associations and succumb to a feeling of depth. Still another work in this vein uses two photos of a pipe and on either side of a sheet of glass to evoke whole pattern of projected optics. Each element in the work thus takes on a new role.

In a rather more obvious approach, Mizrahi surrounds a photograph of a balloon with a metal circle; and surmounts a photograph of a navel with glass and rods echoing its shape and depth, though the resultant objects have a forced quality to them, perhaps because they more readily resemble "art objects" of a designed nature.

Mizrahi also uses serial photos that immediately invite comparisons with the work of Holland's Jan Dibbets, but he manages to give them a new twist by introducing a surrealist element in one series (a glass of water on a bare shoulder obtruding into a corner of the landscape), and by using a montage technique in another, in which his pursed lips are crossed in different directions by a rich red stroke, like lipstick existing independently of the lips, in a plane of its own.

The exhibition contains several good ideas, but other works seem merely decorative or ambiguous, while the stender of finish of the assemblage is much inferior to that of the photography and printing (Sera Glat Gallery, 4 Pinsker, Tel Aviv, afternoons only). □

MEIR RONNEN

THE VETERAN Israeli artist and teacher, MOSHE PRUPES, in a rare one-man show, exhibits a group of oil paintings based on a religious, modonna-inspired, female figure. It is rigidly positioned amidst ambiguous landscapes and accompanied by either a dove, doe, or harp — or non-objective geometric solids.

Characterized by whitish-grey monochromatic tones and severely drawn forms, Prupes' pictures ooze with historical precedence, specifically the period that spanned Byzantine iconoclastic art and international Gothic. However, his neo-medieval rigidity of subject and exciting compositions are softened by the light modelling of gowns, robes and an occasional decorative element.

Prupes injects a pronounced plaintive quality into his sculptural female figures, igniting a pseudo-religious feeling on the one

hand and also, through backdrops and props, projecting a surrealist feeling. In some instances the light, mournful formality reminds one of a Wedgwood ceramic relief (Sera Kishon Gallery, Kikar Atarim, Tel Aviv).

ONE'S initial reaction to AVRAHAM EILAT'S "Forces," is that he was somehow able to take full advantage of charcoal "strokes," in the form of bars, slices and loops, and hurl them at the paper surface, making them adhere with an inventive method of artistic friction without forfeiting any of their kinetic activity.

Eilat's abstract bleak and white drawings contain an immediacy that is assertive and vibrant. The artist plays with negative-positive lines and fields and constructs compositions of pronounced contrasts. These are very much like combinations of Aviva Uri, Neustein and Azene, as parts and pieces from each have been collected, recycled and welded into a personal statement.

The pulling, pushing, erasing and redefining of areas idealize exploding atoms, a graphic flash where little remains neutral (Aleksandrowicz Gallery, Kikar Atarim, Tel Aviv).

IF WE were to construct a family tree of Israeli painting, JUDITH BACH would branch out from the pre-expressionist bough and especially from the one belonging to Shmuel Tepler.

Her small still-life, local landscape and type scenes are limited to a warm colour scheme of greens, umbers and earth reds; rather a northern tradition, lacking the strong contrasts and total chromatic range of our Mediterranean light.

Most compositions are based on simple balances, where objects have been reduced to basic shapes placed edge to edge and sometimes highlighted by a linear accent. If it is not great painting, each canvas does present a respectable face within her chosen school's framework (Disengoff Gallery, 90 Disengoff, Tel Aviv). Till March 31.

Avraham Eilat: drawing (Aleksandrowicz Gallery, Tel Aviv).

THE JERUSALEM POST MAGAZINE

FRIDAY, MARCH 25, 1977

Moshe Prupes: oil painting (Kishon Gallery, Tel Aviv).

Mario Doretto: painting (Graphics 3, Haifa).

Also, the marble in this piece, reduced to a thin skin, glows with an alabaster transparency (Zvi Noam Gallery, Bet Leivik House, 30 Dov Hoz, Tel Aviv).

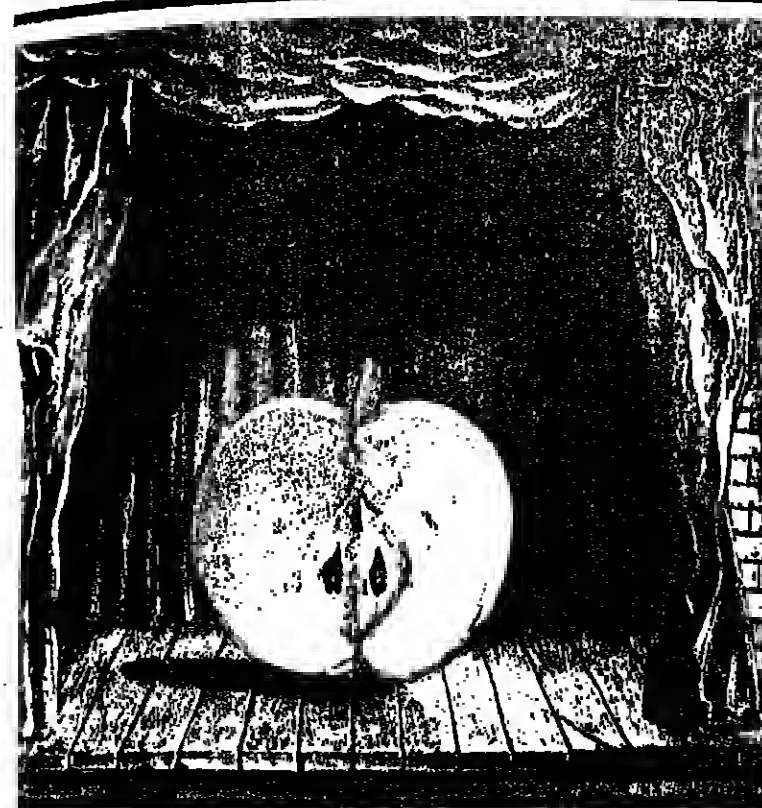
AHARON KAHANA (1905-1987) came to Palestine in 1934, settled in Ramat Gan and eventually became a founding member of the New Horizons group. It is 13 years since his death in Paris and we are now offered an excellent overview of his drawing and graphic talents. Containing plates from 1928 till his last year, the exhibit clearly defines his strengths and development. Beginning with a lovely realistic nude (1928) we trace his transition to pure ink and brush abstractions of the late period. Even for those familiar with his painting style, this show is an eye opener and well worth a visit (Givon Fine Art, 95 Gordon, Tel Aviv). Till March 31. □

GIL GOLDFINE

MARIO DORETTO is an Italian whose inspiration may derive from the story of Pygmalion and Galatea, but he has etiolated the myth's physical aspects with women clad in low-cut, shapeless dresses and sculptured busts of men's wreathed heads. His is a symbolism become precious aestheticism. Stylistically, Doretto's colour, fairly pale and smooth, pinks, oranges, mauves, etc., evoking a balmy late afternoon, is truly harmonious. ("Graphics 3" Gallery, Haifa).

FIRI YARDEN'S *Impressions of Venice*, in various media, is a partly impressionistic collection. On the whole the smaller pieces are more attractive; I liked, for example, the angle at which she caught the *Church of Saint Simeon* (gouache). In general, her work is capable: one is struck by the deserted, sombre canals and lagoons, the recessed perspectives, the colour of a quiet square, the burst of fresh air in the wash drawing 20, and the broad spatiality of *The Grand Canal*. ("Dante Alighieri," Haifa).

E. HARRIS



World thespians

THEATRE
Mendel Kohansky

WHY do you go to the theatre? "To crack your head open and let in the oxygen. To revivify the brain, inform the senses, awaken the body consciousness, physical and mental, to what's happening to you, to you, the person watching. To find the keys to salvation (a ceremony in which the actor serves as guide). To find out how to enter The Theatre of Life. To enter the Theatre of Daily Life."

That is a quotation from an essay by Julian Beck who, with his wife, Celia, founded and led the New York Living Theatre of the 1960s, which was famous for its plentiful oxygen around the side of its theatre in the West. And I am quoting his words because I find them most appropriate for International Theatre Day, which will be celebrated throughout the world on Sunday.

People have been going to the Theatre for the past 2,517 years, if the history books are to be believed, ever since a Greek named Theophrastus thought that declamation by a chorus would be more interesting if one declaimer carried on a dialogue with the rest. So acting was invented, and theatre came into being.

When theatre was outlawed by bigots and tyrants, clandestine troupes performed under all sorts of guises. In Western Europe in the Middle Ages, the Church banned theatrical performances; when it was realized that the people needed the living stage, priests introduced theatrical performances into church ritual, only to see them subsequently used against the Church.

When Czar Alexander II banned the Yiddish theatre in 1883, the Yiddish companies adopted German names, bribed the Czar's officials, and continued performing throughout empire.

There is a poignant document in the Tel Aviv Municipality's Theatre Archive: a hand-written poster announcing a theatrical performance — in Auschwitz.

HAVE PEOPLE always gone to the theatre to have their heads cracked open, as Julian Beck

would have it? I doubt it. Theatre, at least in our times, serves more often to keep heads closed lest some oxygen should get in and disturb peaceful slumber.

When the Becks' Living Theatre staged its first, highly unorthodox, performance, a New York critic started his review with the now famous phrase, "The Living Theatre should drop dead." It didn't, but the company eventually had to leave the U.S. to get away from Internal Revenue agents, and it settled in Europe.

Most of the shows we see these days are of the kind that "enter to tired businessmen." People go to the theatre mainly to relax and be entertained, to sit back and let the show wash over them, and forget it all on the way to the parking lot.

Our own theatre, including the subsidised one, is full of such shows, but one can also go to Tzavta and be shocked by Peter Handke's *Kaspar*. Or to the Jerusalem Khan, where the stark tragedy of an intellectual gone sterile is presented in Slavomir Mrozek's *Emigrants*.

(Next month, the Schiller Theatre of Berlin is bringing us Beckett's *Waiting for Godot*, the play that let more oxygen into people's heads than any other this century.)

IN THIS COUNTRY, people have been going to the theatre since the idyllic days before World War I when an amateur troupe performed in the courtyard of the Tabitha girls' school in Jaffa, and actors had to stop in mid-sentence when the stage coach to Jerusalem passed, because the clatter of the horses' hooves drowned out the dialogue.

Today, we are among the greatest theatre-goers — per capita — in the world. A survey taken in 1970 showed that two-thirds of the population attend the theatre, which is an astonishing figure. Even more astonishing is the fact that 15 per cent of them go to the theatre as often as once a month. In this, we are way ahead of such countries as France, England, and the U.S. Which goes to show that our public doesn't pay much attention to the critics who constantly bemoan the state of the Hebrew theatre. What a cheerful thought to contemplate on Theatre Day. □

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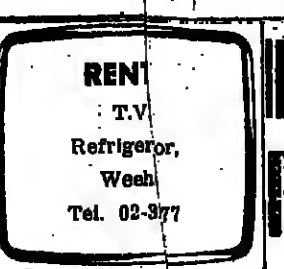
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THE JERUSALEM POST MAGAZINE

FRIDAY, MARCH 25, 1977



Israel Defence Forces
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- ★ The I.D.F. continues to keep contact with reservists residing abroad.
- ★ This is done by means of Form 481 which reservists residing abroad complete and send to the nearest Israel Consulate closest to their place of residence.
- ★ Reservists considered part of the Reserve, and who carry a Reservist's booklet are given Form 481 together with their permit for travelling overseas. On arrival at a permanent address in their country of destination, they must complete this form, in both copies, and mail it to the Consulate nearest their place of residence.
- ★ Reservists who reside abroad and do not have Form 481 in their possession at the time of this announcement will receive it in the mail from the nearest Israel Consulate at their address, of which they should advise the Consulate by telephone. In this way, contact with reservists may be kept up to date.
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